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Biography.

LIFE AND CHARACTER OF REV. ELIAS CORNELIUS.

A biographical notice of the last Corresponding Secretary of the Board would have been inserted in the Herald at an earlier period, could the engraved likeness, which is annexed to the present number, have been sooner obtained. The following sketch of his life and character is taken from a somewhat more extended article originally published in the Quarterly Register of the American Education Society, and written by Mr. B. B. Edwards, one of the Secretaries of that institution. The labors of Dr. Cornelius, as Secretary of a benevolent society, it is well known, were principally in connection with the Education Society, and the author of the following sketch was, while Dr. C. occupied that station, most intimately acquainted and associated with him. For these reasons it has been thought best to transfer to the Herald the sketch which follows, rather than attempt the preparation of an original notice.

The family of Cornelius came, originally, from Holland. Dr. Elias Cornelius, the father of the subject of this memoir, was born on Long Island. He studied medicine. At the age of twenty he entered the service of his country in the war of the revolution, in the capacity of surgeon's mate. He remained in the service till 1781, when he commenced his professional business in Somers, Westchester county, New-York. In the army, he had been the subject of those religious impressions which had resulted in his conversion. With several others, he soon collected a Presbyterian church in Somers. In this church he sustained the office of deacon for forty years. He died on the 13th of June, 1823. Though he had not enjoyed the advantages of an early education, yet by industry and love of study, he had acquired much general as well as professional knowledge. One of the most striking qualities of his character was firmness and energy. He was deeply interested in the advancement of the kingdom of Christ, and labored strenuously to promote it. At his death he left a donation of \$100 to each of the following societies—the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Education Society, and the United Foreign Missionary Society.

ELIAS CORNELIUS, the subject of the following sketch, was born at Somers, on the 31st of July, 1794. He was an only son. Of four sisters, three, with his mother, survive. As both his parents were pious, he was early and faithfully instructed in his relations to his God and Savior. Of the prayers and labors which were expended in his behalf, no immediate fruits appeared. Uniting uncommon vigor of body, and an exuberance of animal spirits, he engaged with great energy in the sports of childhood and youth. Yet those did not know him thoroughly, who would have given him the appellation of a rude and thoughtless boy. He sometimes manifested a high degree of interest in the intelligent and serious conversation of his superiors in age. He was indeed living without God and without hope, but not without anxiety. His conscience, enlightened as it was by the faithful instruction and consistent example of his friends, did not allow him to remain at ease in estrangement from his Maker. At one time, in his early boyhood, his feelings were deeply interested in reading Lindley Murray's "Power of Religion,"—a book, which records the happy experience of many dying saints.

At an early age, he commenced his preparatory studies for college. He passed

some time under the instruction of the Rev. Herman Daggett, translator of a treatise of Cornaro on "Health and Exercise," and Principal of the Foreign Mission School at Cornwall, Conn. To the instructions of this gentleman, he was deeply indebted for his skill in penmanship, and for the order, accuracy, and admirable tact which he ever exhibited in his pecuniary and business engagements. He always spoke of his obligations to Mr. Daggett, with respect and gratitude. The acquisition of these habits, was one of the main causes of his success in the complicated and difficult duties which he was afterwards called to perform.

In September, 1810, when a little more than sixteen years of age, he entered the sophomore class in Yale College. During the first two years of his residence at this institution, he did not devote that attention to his classical studies, which their importance demanded. This neglect was, in subsequent life, a subject of deep regret. It was, doubtless, to be attributed to several causes. He was deeply and disproportionately interested in the studies of natural history. His zeal in this pursuit amounted to a passion, which it required the strong convictions of duty to repress and overcome. At this period, moreover, he had little sense of his accountableness for the talents and literary privileges which were bestowed upon him at this distinguished seminary. That his want of thorough interest in classical studies did not arise from constitutional inability, or mental defect, is abundantly evinced by his subsequent history.

During his connection with Yale College it pleased God to bless that institution with a powerful revival of religion. Many individuals felt the renewing influence of the Spirit, and determined to count all things but loss for the excellency of the knowledge of Christ. Early in the period of this gracious visitation, young Cornelius was convinced of his need of pardoning mercy. The struggle between his duty and his inclination was protracted and violent. At length, being justified by faith, he had peace with God through our Lord Jesus Christ. This blessed calm in his agitated bosom followed a determination which he made to give up *all* to Christ. He now entered with great energy upon the work of doing good as he had opportunity. Constrained by that love which had rescued him from the dominion of sin, he devoted his body and soul as a living sacrifice to the service of his Redeemer. His fellow-students shared largely in his prayers, and in the benefit of his example, and of his energetic efforts. It is worthy of remark, as an interesting fact in the providence of God, that the individual who was to be intimately connected with nearly all the important literary institutions of the country, and with great numbers of young men preparing for the Christian ministry, was him-

self a subject of the renovating grace of God in a revival of religion at college. He thus acquired one of the important portions of that experience which so eminently qualified him for the station which he afterwards held. He graduated in September, 1813. During the two following years, he pursued the study of divinity under the direction of President Dwight. The estimation in which he held the theological opinions of his instructor, was evinced by a declaration which he made during the last year of his life, that his views of theology as a science accorded, perhaps more entirely, with the system contained in the sermons of Dr. Dwight, than with any other human composition. He, doubtless, derived great benefit from daily intercourse with an individual who was, in many respects, an illustrious model of all which is praiseworthy and of good report. President Dwight had that enlargement of view, that superiority to local feeling and party prejudice, and that earnest desire for the conversion of the world to Christ, which were calculated to exert a great influence on a mind so susceptible as that of Mr. Cornelius. During the time in which he was engaged in his theological studies, he exerted himself most efficiently in various philanthropic enterprises. While spending a vacation in his native town, in 1814 or 1815, he succeeded in forming a temperance association, on the plan of entire abstinence from ardent spirits. At Fairhaven, a village near New Haven, he labored for the spiritual good of the inhabitants, with great acceptableness and success. While engaged in these labors of love, his own soul was filled with refreshing views of the Savior's grace, and he went on his way rejoicing in hope of the glory of God. After remaining about two years with Dr. Dwight, he repaired to Litchfield, in the same state, to avail himself of the instructions of the Rev. Dr. Beecher. On the 4th of June, 1816, he was licensed to preach the gospel by the South Association of Litchfield county. In the course of two or three weeks, he received an appointment as an agent of the American Board of Commissioners for Foreign Missions. While he was expected to promote the general objects of the society, he was directed to give his principal attention to raising funds for the education of heathen children and youth; including such as should come to this country for an education, and those who should be collected at the missionary stations. His first letter in reply to the communication of Dr. Worcester, the Secretary of the Board, has the following sentence. "I shall most conscientiously observe the particulars of the commission you have given me, and the more so, as the catholic feelings of the Board have ever been my own, since I turned my attention to those plans for doing good in which the Christian world is now engaged." His first missionary sermon was preached

in Norfolk, Ct. on the first of July, 1816. One hundred and ten dollars were obtained as an annual subscription. In the course of six months, he visited all the towns in the counties of Litchfield, Connecticut, and Essex, Massachusetts, and a number of towns in the State of New York. He travelled 1,650 miles, preached 136 times, formed 70 missionary societies, and raised 4,200 dollars. A distinguished minister of Connecticut, in writing to Dr. Worcester, made the following remarks. "I have foreborne to say *all* which I think of Mr. Cornelius as a popular preacher in the best sense of the term, and as a missionary of great enterprise and prudence, lest upon experience some deficiency, unperceived by me, might be discovered. But the successful manner in which he has conducted the enterprise in which he is now engaged, and the influence which he has exerted upon all classes of people, young and old, good and bad, and the confidence reposed in him by all the churches and ministers around us, make me feel as if it were safe, and as if it were my duty, to state to you freely my opinions and views."

It was now a very interesting period in the history of the Board of Missions. A permanent establishment had been secured for the missionaries in Bombay and Ceylon. The Rev. Messrs. Mills and Schermerhorn, by their tour through the western country, had excited a deep interest among the eastern churches in behalf of our countrymen, and of the Indian tribes west of the Alleghanies. In the mean time, the Rev. Cyrus Kingsbury had been sent to the southwestern Indians, and had had an audience in full council of the chiefs of the Creek and Cherokee tribes. The chiefs of the Cherokees had expressed an ardent desire to have schools established among them. In this benevolent enterprise, the national government manifested a warm interest. Means were accordingly adopted to provide missionaries and teachers for the Indians. To enable the board to accomplish their purpose, Mr. Cornelius received a special appointment, in December, 1816, as agent to raise funds. On the 15th of January, 1817, he proceeded to perform his agency. He went from Boston to New Bedford, Massachusetts; to Newport, Bristol, and Providence, Rhode Island; Norwich, New London, and Hartford, Connecticut. In this agency, he raised about \$1,000. While at Hartford, he matured a plan, which had been for some time under consideration, of performing a tour to the southwestern portions of the United States. He concluded, accordingly, with the consent of the Board, to continue his agency till he should reach the Cherokee country, and then employ himself for six months, principally as a missionary in New Orleans, under the patronage of the Missionary Society of Connecticut. On the 9th of April, 1817, he received ordination as an evangelist. He soon

after commenced his journey, preaching in various places, and raising funds. While in Washington city, he received an additional commission from the Board, authorizing him to act as a general agent for promoting the object of the institution, and particularly the interesting design of improving the character and condition of the Indian tribes. After obtaining very valuable collections for the Board in the principal towns through which he passed, and after having had repeated interviews with the heads of departments at Washington, on the subject of meliorating the condition of the aborigines, by means of schools, husbandry, and the mechanic arts, he arrived at Brainerd, in the Cherokee nation, on the 19th of September, 1817. He was welcomed by the missionaries with great cordiality. Soon after his arrival, he improved an opportunity to meet the Creeks, and also the Cherokees, in council. The journey which he took for this object lasted ten days. In this time, he lay out upon the ground, with only a blanket, four nights, and on the floor, in an Indian house, two more. He closes a letter as follows. "This is November fifth. I leave for the south, as I expect, to-morrow. My heart has this day been greatly refreshed by the perusal of the Panoplist for September, which has just arrived. I had not heard from the north for a long time. Blessed be the Lord who so greatly prospers you. We are all encouraged, and believe our Lord has good in store for this people, and will do them good in spite of those who seek their ruin. Let me entreat your prayers for me, for I assure you, were it not for the glorious nature of the object which I seek, I should shrink from some of my wanderings in the wilderness."

After performing various important services for the mission, Mr. Cornelius proceeded to New Orleans. In this city he remained from the 30th of December, 1817, to the 2d of April, 1818, principally in the service of the Missionary Society of Connecticut. The following extract from an annual report of that society, will show the estimation in which his labors were regarded. "Mr. Cornelius preached steadily and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city, and preached in the hospitals, in the jail, to seamen, and to a congregation of 200 Africans. His visits to the hospital, were frequent and deeply interesting. Here people of all descriptions, and afflicted with various diseases, were crowded together. To the sick and dying, Mr. Cornelius was a counsellor, a comforter, and frequently, with his own hands, administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals were considerably im-

proved, and the condition of the sick greatly ameliorated. He preached in a ship which was lying in the harbor, to as many as could be collected, the cabin of which was filled with sea-captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans were no less solemn and attentive under the preaching of the gospel. The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good, both to the souls and bodies of his fellow-men." The arrival of the Rev. Sylvester Larned was an occasion of great joy to the friends of religion. His labors were highly acceptable, and through his efforts, united with those of Mr. Cornelius, a church and congregation was formed and incorporated by the legislature, and a foundation laid for the operations of several benevolent societies. Just before Mr. Cornelius left the city, he presented the subject of foreign missions to the consideration of the people, and obtained subscriptions of more than \$1,000.

The visit of Mr. Cornelius at Natchez, Mississippi, on his return, is thus described by himself, in a letter to Dr. Worcester. "On Lord's day, 12th of April, I preached a sermon on the subject of Indian reformation, to a very respectable audience, and on Monday commenced the business of solicitation. And will you not unite with me in an expression of gratitude to the great Head of the church, when I tell you, that in seven days, I was enabled to raise the sum of \$1,630 50. Enclosed you have a copy of the subscription, which will, no doubt, furnish our northern people with some idea of southern liberality. I labored, however, very severely. The weather has been excessively hot. On one day, when I rode thirty miles, and collected \$385, the thermometer stood at 90 degrees. I should not have exerted myself so much, had I not determined on exploring the whole of Natchez and vicinity in one week, in order to hasten my steps to the Indian nations, where my presence is immediately needed."

In one of his letters, Mr. Cornelius thus pours out the fulness of his feelings in reference to the American Board. "If there be an institution in the world which I love most, I speak the sincere sentiment of my heart, when I say, it is the American Board of Commissioners for Foreign Missions. I have all that confidence in their wisdom, their efficiency, and their piety, which excites to the most vigorous exertion in their behalf, of which I am capable;—and I need not add, that these remarks apply most emphatically to the Prudential Committee, and their indefatigable Secretary and Treasurer. To forward their views, I have toiled two years, and never anticipate greater happiness in my life than has been associated un-

ceasingly with those toils." The following animated description of the interview of Mr. Cornelius with Mr. Evarts, forcibly reminds us of that more sublime and rapturous meeting which they have since enjoyed in the temple not made with hands, where they shall hunger no more, neither thirst any more, where tears are wiped from off all faces, and where the Lamb, who is in the midst of the throne, is leading them to living fountains of water. "After great fatigue, and considerable impediment from ill health in the low country, I had the indescribable joy of arriving at the missionary station on the 14th of May, twenty-two days from the time I took leave of Natchez. I know not as it is possible for a human heart to beat with higher joy, than did mine, in once more meeting the precious brethren and sisters of the mission. This joy was rendered more intense by the presence of Mr. Evarts. It seemed as if the ends of the country had come together. It far more than repays one for the most fatiguing journey; and such is the reward of Christian missionaries. In justice to the feelings of the missionaries, and to my own, I must say, that no event has occurred, since the commencement of the enterprise, more important to its best interests, than the presence and counsels of Mr. Evarts. His services to the Board, not only in the Indian country, but generally on his tour, have been of the most valuable kind—more so than could have been those of any agent whatever."

In August, Mr. Cornelius arrived in Boston. He had travelled between eight and nine thousand miles, and preached in behalf of the Board three hundred times, and collected \$7,200. The amount of good which he had accomplished in other ways, was by no means inconsiderable. While on his way to the Chickasaw nation, he met several Cherokees returning from the Arkansas country, whither they had been on an exploring tour. They had been engaged in several skirmishes with the Osages. Among other trophies of their success, they had a little Osage girl, about five years of age, whose mother they had killed and scalped. The compassionate feelings of Mr. Cornelius were immediately excited, and he at once adopted measures, which resulted in the redemption and the Christian education of the little captive. A powerful interest in the Indian missions was excited by this incident, throughout the Christian community.

While at the missionary station at Brainerd, "his conversation and preaching," say the missionaries, "excited an increased attention, both among the Cherokees and white people around us. On the last Sabbath that he preached, a very solemn impression was made on the minds of several persons. One white man and three Cherokees were much affected." One of these individuals was Charles Reece, who had

been a distinguished warrior. Another was Catharine Brown, a young lady of amiable manners, and of a remarkably correct deportment.* Mr. Cornelius was present at the formation of the church at Brainerd, the first which was formed among the Indians.

The general influence which he exerted in favor of the missionary cause, it is not easy to estimate. His general character, and his manner of exhibiting the subject, were such as to command the respect and esteem of men in civil life. It is possible that the ardor of his feelings sometimes betrayed him into injudicious measures, but no evidence of it appears. He had repeated interviews with the heads of departments at Washington, with various Indian agents, and on one occasion, with the executive of Tennessee, and, it is believed, succeeded in gaining the confidence of all, by his integrity, courtesy, and general intelligence. A trust, involving great responsibilities, was assumed, and fully sustained, by an individual, hardly twenty-three years of age. Soon after his return, the following resolution was passed by the Board. "*Resolved*, That this Board cherish a very affectionate and grateful sense of the faithful, zealous, and highly important services of the Rev. Elias Cornelius, as an agent for the Board, for a length of time, and for various purposes." It has been stated previously, that Mr. Cornelius had early acquired a taste for natural history. At the formation of the American Geological Society, he had been unanimously appointed a member. In his tour from Boston to New Orleans, he made various observations upon the geology and geography of the country through which he passed, of an interesting character. These observations were afterwards published in the first volume of Silliman's Journal of Science.

In September, 1818, Mr. Cornelius was married to Miss Mary Hooker, of Andover, Mass., eldest daughter of the Rev. Asahel Hooker, formerly of Goshen, Ct.

In consequence of the rapid enlargement of the missions of the Board, it became indispensable that the Corresponding Secretary should devote his whole time to his duties, and that a permanent support should be provided for his maintenance. It was felt to be desirable, on many accounts, that this officer should depend on a permanent income. His labors would in this way be

more unembarrassed and efficient. A commission was accordingly given to Mr. Cornelius to endeavor to establish a permanent foundation for this purpose. He entered on the work with his accustomed energy, and labored, at intervals, for several years, in behalf of this object, and collected several thousand dollars. In the spring of 1819, Mr. Cornelius received an invitation from the first church and society in Charlestown, Mass., to become their pastor. After mature deliberation, he declined the invitation. He was led to this decision, principally, on the ground that a pastoral engagement at Charlestown would allow him no time to perform those duties of a general benevolent character, in which his feelings had become warmly interested.

A few months in the early part of the year 1819, were passed by Mr. Cornelius in attending upon the public lectures and other exercises of the theological seminary in Andover. On the 21st of July, 1819, he was installed as colleague pastor with the Rev. Dr. Worcester, over the Tabernacle Church, in Salem, Mass. The reasons which led to this connection with Dr. Worcester were the following. From 1812 to 1817, the concerns of the American Board of Commissioners for Foreign Missions had been increasing in number and in interest. The labor of maintaining an extensive correspondence, the responsibility of planning and commencing new missions, of providing for the comfort and usefulness of numerous missionary families, of laying before the public, frequently, the plans and prospects and wishes of the Board, devolved in a great degree upon Dr. Worcester. Many cases of much delicacy, and which required long and anxious deliberation, came before his consideration. In addition to this, he had the charge of a large and important church and congregation. He had for a long time been compelled to give up all seasons of relaxation, and all that species of intercourse which is commonly denominated social and friendly, in distinction from the performance of solemn professional duty. In 1817, he informed his associates, that he could no longer continue to labor as he had done. He was not, however, essentially relieved till the summer of 1819, when Mr. Cornelius was associated with him as a junior pastor, with the express provision, that the senior pastor might devote three fourths of his time without interruption to the missionary cause. No arrangement could have been more satisfactory to Mr. Cornelius, provided his duty called him to leave his beloved missionary agencies. He was very reluctant to engage in any enterprise, which would prevent him from laboring directly for the salvation of the heathen. This was the subject which engrossed the strongest feelings of his soul. The conviction had been very deep in his mind, that he ought to devote himself personally and forever, to the foreign service.

* Among the most interesting instances of the success of missions, is to be reckoned the conversion of the family of Browns. After Catharine had been with the missionaries two years, a younger brother, David, came to the school, and was religiously affected in consequence of the faithful instructions of Catharine. Both visited the paternal home together, and the worship of God commenced where heathenism had reigned without a rival. Eventually, both parents, two sons, three daughters, and a daughter-in-law, eight in all, became apparently the heirs of a glorious immortality. Some of them soon died in the triumph of Christian hope.

The last remark which Samuel J. Mills made to him previous to his departure to Africa was, "It is your duty to remain in the United States, and arouse the attention of the churches at home in behalf of the poor heathen." This observation of Mills had considerable effect in inducing him to abandon his original design of engaging personally in the missionary work. The settlement at Salem was, in many respects, peculiarly congenial to his feelings. It associated him with Dr. Worcester, whom he loved and revered as he would a father. It allowed Dr. Worcester to dedicate nearly his undivided energies to the duties of his secretarship. It brought Mr. Cornelius into a relation with a church which had partaken largely of the benevolent spirit of their pastor; while it allowed him three months to plead directly the cause of Foreign Missions. The ability and faithfulness with which he executed his trust, as a minister of Christ, will long be held in cherished remembrance in Salem. As he had not enjoyed those opportunities for thorough and systematic study with which many are now favored, his sermons, during the first years of his ministry, did not exhibit that fertility and richness of instruction which characterized his later efforts. Of this deficiency he was perfectly aware, and did as every wise man ought to do, set himself thoroughly to work to remove the cause. His improvement was consequently uniform and decided. As an impressive preacher, he was exceeded by very few. His pastoral labors were uncommonly systematic and acceptable. He kept a list of all the families in his congregation, duly arranged, and by means of some peculiar characters, was able to tell by the glance of an eye, *when and how often* he had visited every family. He had the power of interesting children to an uncommon degree. Says an officer of his church, "Every little countenance brightened when he came in sight,—the children loved him indeed." Perhaps the most prominent object of his attention and solicitude was the promotion of eminent holiness in the members of the church. To attain this object he made unwearied efforts. In his view, the grand impediment in the way of the conversion of the world, is the want of deep and all-pervading piety in the church. He preached to professing Christians on this point, frequently and with great pungency, and exhorted them to aim at nothing less than the holiness of their Lord and Master. The means which he adopted for this purpose were powerful and well sustained. Once in three months his church observed a day of fasting and prayer. He originated a Bible class, and interested all who attended it. There was a special revival of religion during his ministry,—as the fruits of which, 80 persons were added to the church while he was pastor, and 20 more soon after his dismission. In the chamber of the sick, no one could

surpass Mr. Cornelius. As soon as he learned that a parishioner was ill, he hastened to his bed-side. Those visits were characterized by a most tender sympathy, as well as by a faithful exhibition of the requirements of the gospel. On the 9th of June, 1821, his beloved father and friend, Dr. Worcester, died. This was to Mr. Cornelius a most afflictive event. Their fellowship was truly with each other, as well as with their blessed Lord. In the sermon which Mr. Cornelius published on occasion of his death, we meet with the following interesting passage. "You will doubtless expect that I should say something of the character of Dr. Worcester as an *associate* pastor. On this subject I scarcely dare to trust my own feelings. I may, however, be permitted to say, that I shall ever regard the period of my connection with him, as one of the happiest portions of my life. And whatever may have been the history of other connections of a similar nature, with heartfelt gratitude to God, I desire to record of this, that no incident ever occurred, which was known to interrupt its peace, or to mar its enjoyment for a moment. I weep while I think its endearments are at an end; and that I shall sit at his feet, and receive his paternal instructions no more."

Among the objects which early engaged his attention, was that of preparing men for the Christian ministry, by means of Education Societies. Just before he commenced his southwestern tour in 1819, he received a commission from the American Education Society, to labor as he might have opportunity in their behalf. In 1824, he was appointed Secretary of the Society, but declined the appointment. Again in the spring of 1826, he was employed as an agent for three months, for the same Society. His efforts were attended with extraordinary success. About forty thousand dollars were subscribed, in the form of permanent scholarships of one thousand dollars each. In the summer of 1826, he was again elected Secretary of the Society. It had become apparent to all the friends of the institution, that without an efficient and responsible head, wholly devoted to its interests, it could not longer prosper. Upon Mr. Cornelius, not only the minds of the Directors, but of the Christian community generally, were fixed. It was to him a question of overwhelming interest. On the one hand, was an important benevolent institution, having for its object the raising up of thousands of young men to preach the gospel of Christ, through the land, and through the world, but now languishing and comparatively impotent, for want of a permanent secretary. On the other hand, was a church and congregation, among the largest and most important in the country, warmly and increasingly attached to their minister, and unanimously opposed to his dismission. He had become established in

the affections of the people, and was looking forward to years of pastoral enjoyment and duty. He had also commenced plans of study and discipline, which promised him great mental benefit. After deep and devout consideration of the subject, he proposed to his church to submit the matter to a mutual council. To this proposal the church acceded with great reluctance. A council met in August, and devoted several days to the consideration of the subject. The arguments in favor of the measure, and in opposition to it, were exhibited at length. The result of their proceedings was, that Mr. Cornelius was dismissed from his pastoral charge, in the early part of October, 1826. He soon after removed his residence to Andover, and commenced his duties as Secretary of the American Education Society. In this office he continued till January, 1832, a period of a little more than six years.

In order to estimate the value of his services in this situation, a comparison of the periods of the commencement and close of his connection with the institution will be important. In the autumn of 1826, the American Education Society had been in existence eleven years. The society had afforded aid to 550 men, 30 of whom were pastors of churches, and 30 more were licensed preachers. Six individuals had become foreign missionaries, and 12 or 15 were temporarily engaged as instructors in academies and colleges. The appropriations had been confined, with few exceptions, to members of colleges and academies, the funds not allowing the Directors to furnish assistance to theological students. The operations of the society had been but partially extended beyond New England. At the close of 1831, the society had assisted about 1,300 men; of whom 20 were foreign missionaries, 380 licensed preachers in their native land; 540 were under patronage at that time, exclusive of licentiates; 65 were temporarily employed as teachers, but with the ministry in view; and 25 were permanently employed as professors or instructors. The remainder, with the exception of 55 from whom no information had been heard, had died, or failed for want of health, or given up the ministry for various reasons. Thus from those assisted by this society, the church had received, at the time referred to, more than 400 ministers. This is more than the whole number of evangelical clergymen of the Congregational denomination in Massachusetts; and it is more than four-fifths of the whole number of Presbyterian ministers in the State of New-York. About one-fifth of all the students connected with the theological seminaries of the United States are beneficiaries of this society. The influence which Mr. Cornelius exerted in behalf of the American Education Society was as various as it was powerful. The weight of personal character and reputation, which he could throw

into the scale of any institution with which he was connected, was very great. The fact that he was interested in an enterprise, was an assurance that the enterprise would succeed. Universal confidence was placed in his integrity and judgment, as well as in his energy and ardor of feeling. This was what the Education Society pre-eminently needed in an agent. The objects which it would accomplish are not palpable and immediate. They do not appeal directly to the feelings and sympathies of the community. The acquisition of an education occupies a great number of years, and the danger of a final failure is, by no means, inconsiderable. The society has also had violent and deeply seated prejudices to meet. It has hundreds of representatives in every part of the country, who are exposed to the observation and scrutiny of a thousand communities. Of course, the moral or intellectual failure of one young man, is the theme of general remark, and operates, in many ways, to the prejudice of all the individuals who maintain their integrity, and in fact to the detriment of the whole enterprise. For these and for other reasons, the Education Society demands no ordinary talents in him who would plead its cause successfully. To sustain it in that position in which it ought to be placed before the community, requires no little energy, moral courage, fidelity to Christ, comprehensiveness of view, wisdom, and patience. To this great work Mr. Cornelius was fully adequate. He had a grasp of mind, which could comprehend its distant relations and its ultimate bearings. He knew how to meet the prejudices with which it was assailed, and to scatter the doubts and perplexities by which it was surrounded. At the same time, he attended, with equal industry and intelligence, to the details of the whole system. His first object, after becoming connected with the society, was to bring every thing which was capable of it, into an orderly arrangement. Some of his most exhausting labors were in the office. For weeks and months, he has toiled in arranging the numerous documents of the society, with a patience and perseverance as if such were his appropriate and only duties. He had a great object before him, and he shrunk from no labor, however self-denying and wearisome it might be. The amount of labor and fatigue with which any duty was connected, did not seem to be an object of inquiry. If its performance would advance the cause, it was enough; the work was sure to be done. But while he labored with unwearied assiduity to increase the number of ministers of the gospel, and to maintain the external prosperity of the society, the burden which lay with the greatest weight upon his mind, respected the religious character of the young men, whom he should be the means of introducing into the ministry. He longed, with unutterable desire, for the eminent holiness of every

aspirant for the sacred office. Some of the letters which he wrote on this point, were marked with the deepest tenderness of spirit, and with a solemnity which was truly awful. That he should solicit the charities of Christians for the purpose of raising up ambassadors of the Lord Jesus Christ, filled him with overwhelming emotions. When there occurred a failure in moral principle in regard to any one assisted by the society, (of which happily the instances were few) his benevolent heart was pierced with inexpressible sorrow. His pastoral visits to the young men at the various institutions, will long be remembered. They were truly *pastoral* visits. The agent and secretary were lost in the friend and father. He used to observe a special season of prayer and fasting before he engaged in these duties. He consequently brought to his work a spirituality of affections, and an unction of soul, which rendered his visits seasons of rich spiritual advantage to all concerned. He sometimes spent two or three hours with a single individual, in the retirement of a college-room; there learned the spiritual condition of his young friend, gave that encouragement or reproof, that instruction or consolation, which the case demanded, and closed the visit with fervent and solemn prayer to God. No young man who ever saw Mr. Cornelius forgot him; and it is not too much to say, that no one ever saw him, who failed to love him.

While engaged in the services of this society, he travelled from fifteen to twenty thousand miles, and raised funds to the amount of between \$120,000 and \$150,000. He advocated its claims and defended its interests frequently through the medium of the press. His influence in inducing others to co-operate with him, was a most remarkable trait in his character, and it was one of his principal means of doing good. It was exceedingly difficult for any man to resist his arguments, especially when enforced by his personal presence and persuasive address. He sometimes influenced others to coincide with his views, not in opposition to their *existing* convictions of duty, but in opposition to their *previous* and apparently firm determination.

While he devoted his main attention directly to the objects of the Education Society, he had no contractedness of view, nor want of fervent interest in any of the plans of Christian benevolence. In the course of his life, he advocated them publicly, and with his accustomed energy and intelligence. He once received an invitation to execute an important trust in a foreign land. He was also chosen Professor of Divinity at Dartmouth College, and Secretary of the American Bible Society. He did not consider it to be his duty to accept of either of the three last mentioned trusts. An object, which he viewed to be

of great importance, and which he took into frequent and anxious deliberation, was the plan of preserving the health and physical energies of our professional men, by means of the union of manual labor with study. The good which has been accomplished in this country by means of this plan, is to be attributed to his agency more than to that of any other individual. The excellent arrangements at the Andover Theological Seminary, on this subject, and which have served to some extent as a model, owe their existence to his instrumentality. On one occasion, he gave an able and comprehensive exposition of this topic in a public address. He also corresponded in relation to it with gentlemen in all parts of the country; and published the results of his inquiries.

Though his official pastoral labors ceased when he left Salem, he cherished the spirit of an affectionate minister of Christ—ever ready to aid his brethren, or to bestow his labors in behalf of destitute and afflicted churches. During the years 1830, and 1831, he supplied successively, for several months, the pulpits of the Salem and Pine street churches, in Boston, both of which were destitute of pastors. His efforts were attended with a success which greatly encouraged his heart. A special seriousness followed his ministrations. His labors at the Pine-street church, especially, were indefatigable. As a consequence, forty or fifty individuals, as it was believed, embraced the religion of the gospel. His name will long be cherished in sweet and blessed remembrance by multitudes in Boston. In this connection, it may be mentioned, that he was present at the annual meeting of the American Sunday School Union, in Philadelphia, in 1830, when the resolution was adopted to endeavor, within two years, to establish a Sabbath school, in every destitute place, wherever practicable, throughout the valley of the Mississippi. He made a powerful appeal to the vast assembly convened on the occasion, and pledged himself to see to the establishment of one hundred Sabbath schools in the valley. This pledge has been nearly or quite redeemed.

In the next Herald the narrative will be resumed, commencing with Dr. Cornelius' appointment as Corresponding Secretary of the American Board of Commissioners for Foreign Missions; upon which office he had but just entered, and commenced, with his accustomed energy, the discharge of its appropriate duties, when his labors on earth were suddenly terminated, and he was taken, it is believed, to higher and perfect service in heaven. To the narrative will be added remarks, by the same hand, upon his general character.

American Board of Commissioners for Foreign Missions.

BRIEF VIEW OF THE BOARD AND ITS MISSIONS.

[Compiled chiefly from the Twenty-third Annual Report.]

THE BOARD.

Members.

THE Board is composed of three classes of members, corporate, corresponding, and honorary.

Corporate members,	75
Corresponding members,	21
Honorary members,	831
Total,	927

Officers.

JOHN COTTON SMITH, LL. D., *President*;
 STEPHEN VAN RENSSLAER, LL. D., *Vice President*;
 REV. CALVIN CHAPIN, D. D., *Recording Secretary*;
 HON. WILLIAM REED,
 REV. LEONARD WOODS, D. D.
 SAMUEL HUBBARD, LL. D.
 REV. WARREN FAY, D. D.
 SAMUEL T. ARMSTRONG, Esq.
 REV. BENJAMIN B. WISNER, D. D.
 MR. CHARLES STODDARD,
 REV. BENJAMIN B. WISNER,
 REV. RUFUS ANDERSON, and
 MR. DAVID GREENE,
 HENRY HILL, Esq., *Treasurer*;
 JOHN TAPPAN, Esq., and
 WILLIAM J. HUBBARD, Esq.

Prudential Committee.

Secretaries for Correspondence.

Auditors.

The appointment of three co-ordinate Secretaries, instead of one Secretary and two Assistant Secretaries, was with a view to a more equal division of responsibility, and greater order and facility in the performance of the multifarious duties of the department. The number of laborers in the department is no greater, than it was during several of the last years of Mr. Everts' life; and the present arrangement neither diminishes nor increases the amount of labor then performed by Mr. Anderson and Mr. Greene, for they were then fully employed, and nearly in the manner in which they will be now.

The three Secretaries are jointly responsible to the Prudential Committee in regard to the business of their department; but, in its execution, Dr. Wisner attends to the domestic correspondence, the general superintendence of agencies, the visiting of theological seminaries and meetings of the principal ecclesiastical bodies, &c.;—Mr. Anderson conducts the foreign correspondence, with the missionaries and with other societies;—and Mr. Greene has charge of the correspondence with missions among the Indians, and of the editing of the *Missionary Herald*. Other duties there are common to the three, and each assists the others as occasion may require.

General Agents.

Agency for New England.—REV. HORATIO BARDWELL. He will reside at Andover, Mass.,

and may be addressed on the concerns of his agency at that place, or at the Missionary Rooms in Boston.

New York Agency.—REV. CHAUNCEY EDDY. He will reside either at Auburn or Utica.

Agency for the Western States.—REV. ARTEMAS BULLARD. He resides at Cincinnati, Ohio.

These Agents will co-operate with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and its auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. Possessing experience and matured judgment, they will be likely to secure the confidence of their brethren in the ministry; and as other societies are appointing agents on a similar plan, it may be hoped that a system of operation may soon be agreed upon, by means of which all conflicting efforts will be avoided in prosecuting the several great charities of the day.

Missionary Herald.

Regarding the *Missionary Herald* as of primary importance in the system of means employed by the Board for awakening an interest in missions, the work was enlarged, some months since, without increasing the price. Each monthly number now consists of forty pages, instead of thirty-two. Four of the additional pages are, in general, numbered separately from the *Herald*, and assume the form and name of a *Monthly Paper*. This paper is designed to contain engraved representations of heathen rites and superstitions, of missionary stations, of countries occupied by missionaries, or proposed as the fields of new missions, and of other objects and scenes connected with missionary subjects; together with descriptions, statements, and anecdotes, illustrative of the character and condition of the heathen, and of the progress of the gospel. The remaining four pages will be included in the body of the work, and will afford room for greater variety in its subject-matter.

The *Herald* has been conducted, for a number of years past, by the joint agency of the Assistant Secretaries; but in the distribution of duties among the three Secretaries, the care of that work is committed to one of the number.

The primary design of the *Missionary Herald* is to give a regular, connected, and succinct history of the operations of the Board. Its plan, however, embraces foreign and domestic missions generally, the distribution of Bibles and tracts, Sabbath schools, theological education, the colonizing of Africans, the promotion of temperance, the progress of geographical knowledge in its immediate bearing upon the moral renovation of mankind; &c. &c.

Library.

In order that the officers and agents of the Board, and the candidates for missionary employment, may possess the means of learning the actual state of the unevangelized world, the Committee have been gradually accumulating a Library at the Missionary Rooms, which now amounts to twelve hundred and fifty volumes, and eight manuscripts. Some of these volumes were donations from friends of the cause; a very valuable part were bequeathed to the Board by Mr. Everts; and most of the periodical publications were obtained in exchange for the Missionary Herald.

The Board has, also, many hundred volumes in the several missions under its care, distinct from the private libraries of the missionaries, forming *Mission Libraries*, in which the books are designed to be placed in charge of some one individual, as librarian, and to be kept for the use of each member of the mission, according to rules agreed upon by the missionaries themselves. The patrons of the cause might spare so many works from their private libraries, that, when brought together, they would form a rich depository, from which to enlarge the several mission libraries.

The Committee have a book, in which the lists of the several mission libraries are entered as fast as they are obtained; and they hope to have this branch of expenditure, which is becoming a considerable and important item, soon reduced to a simple, intelligible, economical, and satisfactory system. Far away, in general, from civilized society, the missionaries must have the inducement and the means for cultivating their minds, which are afforded by a well selected library. Such a library is also needed for the native pupils, who often become acquainted with the English language; and it is indispensable to enable the missionary to translate the Scriptures, and prepare a variety of books for native schools and readers.

Receipts and Expenditures.

The receipts for the year ending August 31st, were as follows, viz:

Donations,	\$117,392 00
Legacies,	10,349 93
Interest of Permanent Fund,	2,340 48
Interest on temporary loans,	491 71
Total,	\$130,574 12

The expenditures during the same period, including the sum of \$2,941 95 for which the Board was indebted at the last meeting, were \$123,896 48; leaving a balance in the Treasury of \$6,677 64. This balance, however, will all be required, and more than all, to send forth the missionaries and assistant missionaries under appointment; while, to sustain the missions already in existence, old and new, as they ought to be sustained, a greater sum will be needed for the ensuing year, than has been received the year past. But, with unfeigned gratitude and praise to the bountiful Giver of all good should it be acknowledged, that the receipts of the past year exceed those of any former, by more than twenty-three thousand six hundred dollars.

STATIONS, MISSIONARIES, AND ASSISTANT MISSIONARIES OF THE BOARD.

Only Ministers of the gospel are called *Missionaries* in the following list.

BOMBAY MISSION.

1814.

BOMBAY—1814.

David O. Allen, Cyrus Stone, William Ramsey, *Missionaries*.

Mrs. Stone, Mrs. Ramsey.
Miss Cynthia Farrar, *Super. Female Schools*.

AHMEDNUGGER—1831.

Allen Graves and Hollis Read, *Missionaries*.
Mrs. Graves, Mrs. Read.

On their voyage to Bombay,
G. W. Boggs, *Missionary*, and Mrs. Boggs.

About to embark for Bombay.
William C. Sampson, *Printer*, and Mrs. Sampson.

CEYLON MISSION.

1816.

TILLIPALLY.

Levi Spaulding, *Missionary*.
Mrs. Spaulding.

L. Payson and Jordan Lodge, *Readers and Assistants*.

J. Codman and J. Champlain, *Teachers in Preparatory School*.

Dewasagayam and Paramanthy, *School Visitors*.

BATTICOTTA.

Benjamin C. Meigs, Daniel Poor, *Missionaries*.
Mrs. Meigs, Mrs. Poor.

Gabriel Tissera and Nathaniel Niles, *Native Preachers and Teachers in the Seminary*.

S. Worcester, G. Dashiell, J. Griawold, and P. Ashbury, *Teachers in Tamil and English*.

Methuen, *Teacher of English School*.
Sannocogum, *Tamil Teacher*.

E. Porter, *Assistant*.
Ambalavanum, *Superintendent of Schools*.

ODDOOVILLE.

Miron Winslow, *Missionary*.
Mrs. Winslow.

C. Augustus Goodrich, *Native Preacher*.
Nathaniel, *Catechist*.

R. W. Bailey, *Teacher of English and Female Central School*.

J. Lawrence and Joshua, *Superintendents of Schools*.
C. Kingsbury, *Reader, stationed at Postoor*.

PANDITERIPO.

John Scudder, M. D., *Missionary*.
Mrs. Scudder.

T. W. Coe, *Reader*.
S. P. Brittain, D. Gautier, and Sethunporapully, *Assistants*.

John Cheesman, *Medical Assistant*.
Sanderia Saguran, *Superintendent of Schools*.

MANEVY.

Henry Woodward, *Missionary*.
Mrs. Woodward.

Sinnatamby, *Catechist*.
Tumban and Catheraman, *Readers*.

Designated to this Mission:
James Read Eckard and George H. Apthorp, *Missionaries*.

SOUTHEASTERN ASIA.

1830.

CANTON—1830.

Elijah C. Bridgman, *Missionary*.

SIAM—1831.

David Abbel, *Missionary*.

Designated to southeastern Asia.
Henry Lyman, Samuel Munson, Ira Tracy, Stephen Johnson, Charles Robinson, *Missionaries*.

MEDITERRANEAN.

1830.

SYRIA—1831.

Isaac Bird and George B. Whiting, *Missionaries*.
Mrs. Bird, Mrs. Whiting.

On their way to this Mission;
William M. Thomson, *Missionary*; Asa Dodge,
M. D., *Missionary Physician*.
Mrs. Thomson, Mrs. Dodge.

CONSTANTINOPLE—1831.

William Goodell and H. G. O. Dwight, *Missionaries*; William G. Shaufler, *Missionary to the Jews*.

Mrs. Goodell, Mrs. Dwight.

GREECE—1837.

Jonas King, *Missionary*.
Mrs. King.

On their way to this Mission;
Elias Riggs, *Missionary*, and Mrs. Riggs.

MALTA—1832.

Daniel Temple, *Missionary*; Homan Hallock,
Printer.

Mrs. Temple, Mrs. Hallock.

On a visit to this country;
Eli Smith, *Missionary*.

SANDWICH ISLANDS.

1830.

ISLAND OF HAWAII.**KAILUA.**

Asa Thurston and Artemas Bishop, *Missionaries*.
Mrs. Thurston, Mrs. Bishop.

KAAWALOA.

Samuel Ruggles, *Missionary*.
Mrs. Ruggles.

WAIKAKA.

Jonathan S. Green and Shelden Dibble, *Missionaries*.

Mrs. Green, Mrs. Dibble.

WAIKAKA.

Dwight Baldwin, *Missionary and Physician*.
Mrs. Baldwin.

ISLAND OF MAUI.**LAHAINA.**

William Richards, Lorrin Andrews, Reuben Tinker, *Missionaries*.
Mrs. Richards, Mrs. Andrews, Mrs. Tinker.
Miss Maria C. Ogden.

ISLAND OF OAHU.**HONOLULU.**

Hiram Bingham, Joseph Goodrich, Ephraim W. Clarke, *Missionaries*.

Mrs. Bingham, Mrs. Goodrich, Mrs. Clarke.

Gerrit P. Judd, *Physician*.

Mrs. Judd.

Levi Chamberlain, *Superintendent of secular concerns*, and Andrew Johnstone, *Associate Superintendent of secular concerns*.

Mrs. Chamberlain, Mrs. Johnstone.

Stephen Shepard, *Printer*.

Mrs. Shepard.

Miss Mary Ward.

ISLAND OF KAUAI.**WAIKAKA.**

Samuel Whitney and Peter J. Gulick, *Missionaries*.
Mrs. Whitney, Mrs. Gulick.

Probably now at the Islands;

John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries*.

Mrs. Emerson, Mrs. Lyman, Mrs. Spaulding, Mrs. Alexander, Mrs. Armstrong, Mrs. Forbes, Mrs. Hitchcock, Mrs. Lyons.
Alonzo Chapin, *Physician*.
Mrs. Chapin.
Edmund H. Rogers, *Printer*.

On their way to the Islands;
Lowell Smith and Benjamin W. Parker, *Missionaries*.
Mrs. Smith, Mrs. Parker.
Lemuel Fuller, *Printer*.

CHEROKEES.

1817.

BRAINERD—1817.

J. C. Elsworth, *Teacher and Superintendent*; John Vail, *Farmer*; A. E. Blount, *Farmer and Mechanic*; Henry Parker, *Miller*.
Mrs. Elsworth, Mrs. Vail, Mrs. Blount, Mrs. Parker.
Miss Delight Sargent, *Teacher*.

CREEKPATH—1820.

William Potter, *Missionary*.

Mrs. Potter.

Miss Ermina Nash, *Teacher*.

WILLSTOWN—1823.

William Chamberlin, *Missionary*; Sylvester Ellis, *Farmer*.

Mrs. Chamberlain, Mrs. Ellis, Mrs. Hoyt.

John Huss, *Native Preacher*.

HAWEIS—1823.

Elizur Butler, *Physician and Catechist*.

Mrs. Butler.

Miss Nancy Thompson, Miss Catharine Fuller, *Assistants and Teachers*.

CARMEL—1820.

None.

HIGHTOWER—1825.

None.

CANDY'S CREEK—1824.

Daniel S. Butrick, *Missionary*; William Holland, *Teacher*.

Mrs. Butrick, Mrs. Holland.

NEW ECHOTA—1827.

Samuel Austin Worcester, *Missionary*.

Mrs. Worcester.

Miss Sophia Sawyer, *Teacher*.

AMONKE—1831.

Isaac Proctor, *Teacher and Catechist*.

Mrs. Proctor.

CHICKASAW.

1821.

TOKSHISH—1825.

Thomas C. Stuart, *Missionary*.

Mrs. Stuart.

MARTYN—1825.

James Holmes, *Licensed Preacher*; John S. Mosby, *Teacher*.

Mrs. Holmes.

Miss Emeline H. Richmond, *Teacher*.

CANEY CREEK—1826.

Hugh Wilson, *Missionary*.

Mrs. Wilson.

Miss Prudence Wilson.

CHOCTAWS.

1817.

ELLIOT—1818.

John Smith, *Farmer and Superintendent of secular concerns*.

Mrs. Smith.

MATHEW—1820.
Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Elijah S. Town, *Farmer*.

Mrs. Kingsbury, Mrs. Town.

EMMAUS—1822.
David Gage, *Teacher and Catechist*.
Mrs. Gage.

GOSHEN—1824.
Elijah Bardwell, *Farmer*; Samuel Moulton, *Teacher*; Ebenezer Hotchkiss, *Catechist*.
Mrs. Bardwell, Mrs. Moulton, Mrs. Hotchkiss.

HEBRON—1827.
Calvin Cushman, *Farmer and Catechist*.
Mrs. Cushman.

YOK-NOK-CHA-YA—1824.
Cyrus Byington, *Missionary*.
Mrs. Byington.

ARKANSAS CHEROKEES.

1820.

DWIGHT—1820.*
Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of secular concerns*; Jacob Hitchcock, *Seward*; Asa Hitchcock, *Teacher*.
Mrs. Washburn, Mrs. Orr, Mrs. J. Hitchcock, Mrs. A. Hitchcock.
Miss Ellen Stetson, Miss Cynthia Thrall, *Teachers*.
Mrs. Finney.

FAIRFIELD—1829.
Marcus Palmer, *Missionary and Physician*.
Mrs. Palmer.

FORES OF ILLINOIS—1830.
Samuel Newton, *Teacher and Catechist*.
Mrs. Newton.

On their way to this Mission:
Henry R. Wilson and John Fleming, *Missionaries*.

ARKANSAS CHOCTAWS.

BETHABARA—1832.

Alfred Wright and Loring S. Williams, *Missionaries*.
Mrs. Wright, Mrs. Williams.
Miss Eunice Clough, *Teacher*.

CREEKS.

1832.

George L. Weed, *Physician and Catechist*.
Mrs. Weed.

OSAGES.

1820.

UNION—1820.

William F. Vaill, *Missionary*; Abraham Redfield, *Farmer and Mechanic*.
Mrs. Vaill, Mrs. Redfield.

* This station was removed in 1829, as was also that at *Fairfield*, commonly called *Mulberry*, owing to the removal of the Indians.

HOPEFIELD—1823.

William C. Requa, *Farmer and Catechist*; George Requa, *Farmer*.
Mrs. W. C. Requa, Mrs. G. Requa.

BOUDINOT—1830.*

Nathaniel B. Dodge, *Missionary*.
Mrs. Dodge.

HARMONY—1821.

Amasa Jones, *Missionary and Teacher*; Daniel H. Austin, *Mechanic and Steward*; Samuel B. Bright, *Farmer*; Richard Colby, *Mechanic*; John Austin, *Teacher*.
Mrs. Jones, Mrs. Austin, Mrs. Bright.
Miss Mary Etriss.

NORTHWESTERN MISSION.

GREEN BAY—1828.

Cutting Marsh, *Missionary*; Jedediah D. Stevens, *Teacher*.
Mrs. Stevens.

MACKINAW—1823.

William M. Ferry, *Missionary and Superintendent*; Martin Heydenburg, *Mechanic*; Abel D. Newton, *Mechanic*; Chauncey Hall, *Teacher*.
Mrs. Ferry, Mrs. Heydenburg.
Miss Eunice O. Osmer, Miss Elizabeth McFarland, Miss Della Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsey Taylor, Miss Sabrina Stevens, Miss Persis Skinner, *Teachers and Assistants*.

OJIBEWAYE—1831.

Sherman Hall, William T. Boutwell, *Missionaries*; Frederick Ayer, *Teacher*.
Mrs. Hall.

MAUMEE.

Isaac Van Tassel, *Missionary*; S. E. Brewster, *Farmer*.
Mrs. Van Tassel, Mrs. Brewster.
Miss Hannah Riggs, *Teacher*.

INDIANS IN NEW YORK.

TUSCARORA—1805.†

John Elliot, *Missionary*.
Mrs. Elliot.
Miss Elizabeth Stone, *Teacher*.

SENECA—1811.

Asher Wright, *Missionary*; Hanover Bradley, *Manager of secular affairs*.
Mrs. Bradley.
Miss Asenath Bishop, Miss Phoebe Selden, Miss Rebecca Newhall, Miss Emily Root, *Teachers and Assistants*.

CATTARAUGUS—1822.

Asher Bliss, *Missionary*; William A. Thayer, *Teacher and Catechist*.
Mrs. Bliss, Mrs. Thayer.

* *Nyosho*, six miles from this station, was established in 1824, and relinquished in 1829.

† The operations at this station have at different periods, previous to 1827, been suspended for a longer or shorter time.

TABLE OF MISSIONS, STATIONS, MISSIONARIES, SCHOOLS, AND CHURCHES.

The following Table gives a summary view of the number of stations in the several missions; of the numbers in the several classes of laborers in the different fields; of the number of schools and scholars; and of the number of native members belonging to the several mission churches.

TABLE OF MISSIONS, STATIONS, MISSIONARIES, SCHOOLS, AND CHURCHES.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.							NUMBER OF SCHOLARS.			Native Members of the Church.	
		AMERICANS.					NATIVES.		SCHOOLS.	Males.	Females.		TOTAL.
		Clergymen.	Physicians. Teachers.	Printers.	Farmers, &c. Females.	Preachers.	Assistants.	TOTAL.					
BOMBAY	Bombay	4	2	1	5	.	.	10	.	.	.	.	.
	Ahmednuggur . . .	2	.	.	2	.	.	4	.	.	.	.	.
	<i>Stations, 2</i>	6	.	1	7	.	.	14	34	1485	455	1440	4
CEYLON.	Tillipally	1	.	.	1	.	6	8	26	972	100	1072	30
	Batticotta	2	.	.	2	2	3	14	20	707	105	812	54
	Oodoville	1	.	.	1	1	5	8	21	678	158	836	49
	Panditeripo	1	.	.	1	.	6	8	16	366	40	406	23
	Manepy	1	.	.	1	.	3	5	15	320	204	524	27
	<i>Stations, 5</i>	6	.	.	6	3	28	43	93	3043	607	3650	183
S. E. ASIA	China	1	.	.	.	.	.	1	.	.	.	.	.
	Siam	1	.	.	.	.	.	1	.	.	.	.	.
MEDITERR'N.	Syria	4	.	.	4	.	.	8	2	.	.	.	.
	Constantinople . . .	3	.	.	2	.	.	5	5	.	.	.	.
	Greece	2	.	.	2	.	.	4	4	160	60	220	.
	Malta	2	.	1	2	.	.	5	.	.	.	.	.
	<i>Stations, 4</i>	11	.	1	10	.	.	22	11	.	.	500	.
SANDWICH ISLANDS.	Kailua	2	.	.	2	.	.	4	51	.	.	3814	90
	Kaawaloa	1	.	.	1	.	.	2	60	.	.	4400	55
	Waikae	2	.	.	2	.	.	4	83	.	.	7587	14
	Waimea	1	.	.	1	.	.	2	145	.	.	4595	1
	Lahaina	3	.	.	4	.	.	5	315	.	.	13150	149
	Honolulu	3	1	2	8	.	.	17	250	.	.	10356	156
	Waimea	2	.	.	2	.	.	4	200	.	.	9000	45
	On their way . . .	10	1	2	11	.	.	24	.	.	.	.	.
	<i>Stations, 7</i>	24	2	2	31	.	.	62	1103	.	.	52882	512
CHEROKEES.	Brainerd . . . .	.	.	1	3	5	.	9	1	.	.	30	.
	Creekpath	1	.	.	.	.	1	4	1	.	.	30	.
	Willstown	1	.	.	1	3	1	6	1	.	.	21	37
	Haweis . . . .	.	1	.	.	3	.	4	1	.	.	20	45
	Carmel . . . .	.	.	.	.	.	.	.	.	.	.	.	.
	Hightower . . . .	.	.	.	.	.	.	.	.	.	.	.	14
	Candy's Creek . . .	1	1	.	2	.	.	4	1	.	.	30	19
	New Echota	1	.	.	2	.	1	4	1	.	.	25	.
	Amohee . . . .	.	1	.	1	.	.	2	1	.	.	30	.
<i>Stations, 9</i>	4	1	3	4	18	1	33	7	.	.	185	230	
CHICKSAWS.	Tokshish	1	.	.	1	.	.	2	1	.	.	12	.
	Mariyn	1	1	.	2	.	.	4	.	.	.	25	.
	Caney Creek	1	.	.	2	.	.	3	1	.	.	18	.
	<i>Stations, 3</i>	3	1	.	5	.	.	9	2	.	.	55	93
CHOCTAWS.	Elliot . . . .	.	.	.	1	1	.	2	1	.	.	10	.
	Mayhew	1	.	.	1	2	.	4	1	.	.	50	.
	Emmaus . . . .	.	1	.	1	.	.	2	1	.	.	17	.
	Goshen . . . .	.	2	.	1	3	.	6	1	.	.	25	.
	Hebron . . . .	.	1	.	.	.	.	2	.	.	.	.	.
	Yoknokchaya . . .	1	.	.	1	.	.	2	.	.	.	.	.
	<i>Stations, 6</i>	2	4	.	3	9	.	13	4	.	.	102	1150

The Schools in connection with the Missions among the Indians, where no teachers are mentioned, are taught by female assistants.

TABLE OF MISSIONS, STATIONS, MISSIONARIES, SCHOOLS AND CHURCHES.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.							SCHOOLS.	NUMBER OF SCHOLARS.			Native Members of the Church.		
		AMERICANS.					NATIVES.			Males.	Females.	TOTAL.			
		Stations.	Clergymen.	Physicians.	Teachers.	Farmers, &c.	Females.	Preachers.						Assistants.	
ARK'S CHUR.	Dwight	3			1	2	7			13	2	26	30	56	
	Fairfield	1					1			2	1			35	
	Forks of Illinois . .				1		1			2	1	26	10	36	
		3	4			2	2	9		17	4	52	40	127	58
ARK'S CHURCH.	Bethabara	1	2				3			5	1			25	57
CREEKS.		1		1			1			2					81
OSAGES.	Union	1				1	2			4	1			62	
	Hopefield					2	2			4					
	Boudinot	1					1			2					
	Harmony	1			1	3	4			9	1			40	23
		4	3		1	6	9			19	2			102	23
N. W. MISSION.	Green Bay	1			1		1			3	1			45	53
	Mackinaw	1			1	2	10			14	2			100	60
	Ojibeways	2			1		1			4	1			20	
	Maumee	1			1	3				5	1	14	17	31	5
		4	5		3	3	15			26	5			196	118
N. Y. IND.	Tuscarora	1					2			3	1			30	58
	Seneca	1				1	5			7	1			30	60
	Cattaraugus	1			1		2			4	1			25	53
	Allegany														26
		4	3		1	1	9			14	3			85	197
SUMMARY.															
MISSIONS.	Bombay	2	6		1			7		14	34	1485	455	1940	4
	Ceylon	5	6				6	3	23	43	98	3043	607	3650	183
	S. E. Asia	2	2							2					
	Mediterranean . . .	4	11		1		10			22	11			500	
	Sandwich Islands . .	7	24	2	2	3	31			62	1103			52832	512
	Cherokees	12	8	1		5	6	27	1	52	11			312	228
	Chickasaws	3	3			1	5			9	3			55	93
	Choctaws	7	4			4	4	12		24	5			102	300
	Creeks	1	1					1		2					81
	Osages	4	3			1	6	9		19	2			102	23
	N. W. Mission . . .	4	5			3	3	15		26	5			196	118
	N. Y. Indians . . .	4	3			1	1	9		14	3			85	197
	Missions, 12	55	75	4	4	18	20	131	4	30	237	1275		59824	1799

X. Bombay.

Mrs. Allen died February 5th, Mrs. Hervey May 3d, and Mr. Garrett July 16th, 1831, and Mr. Hervey May 13, 1832. But neither these successive instances of mortality, nor the previous deaths of three ordained brethren of the mission, are properly chargeable to any peculiar insalubrity in the climate of Bombay. Those of Mrs. Allen and Mrs. Hervey had no apparent connection with it. The disease which was fatal to Mr. Garrett, is common in the United States. Mr. Frost died of a consumption; Mr. Nichols of a fever immediately on returning from a tour on the continent; and Mr. Newell, Mr. Hall, and Mr. Hervey of that fatal epidemic, the malignant cholera, which is now afflicting our own country. It is a fact, however, that diseases of the liver are somewhat more frequent in Bombay, than in many other tropical regions; and in counting the cost of proceeding on a foreign mission, it is well to look at such facts as these. But how much weight they should have in determining whether and how soon the gospel shall be published to perishing millions, may best be referred to the moral sense and compassionate feelings of the disciple of Jesus.

The new station in the city of Ahmednuggur, was commenced by Messrs. Graves, Hervey and Read, in December, 1831. The city is on what may be called the table land of the Ghauts, on a plain twelve or fifteen miles in extent each way, and contains about 50,000 inhabitants. Its distance from Bombay is not far from 175 miles, in a direction a little north of east.

Most of the principal villages on the sea shore of the adjacent continent have been visited by the missionaries, and some of them repeatedly—from Basseen, thirty miles north of Bombay, to Rajapoor, more than a hundred miles south. In a number of these villages, each with a population of from 1,500 to 2,000, there have long been schools supported and supplied with Christian books by the mission. The schools are generally visited and inspected every month by a native Jewish superintendent, who appears to be faithful to his trust. All of them being accessible by water from Bombay, they are also visited occasionally by the missionaries themselves.

About one fourth part of the 1,940 pupils can read the Scriptures and other printed books fluently and intelligently. Most of them can repeat from memory a catechism of sixteen pages, containing the principal doctrines and duties of Christianity. The greater part of the boys have acquired a sufficient knowledge of arithmetic for the transaction of ordinary business, and some of the larger girls have learned to do plain needle work, &c.

The printing during the year 1831, amounted to 26,720 copies, and 1,481,300 pages; making the whole amount from the first about 11,000,000 pages. Three Hindoos were received into the church, one of them a brahmin. Others make professions of a belief in Christianity, and of an intention to embrace it; but past experience of the native duplicity constrains the missionaries to receive and speak of such professions with caution.

XX. Ceylon.

The mission buildings at Manepy were all consumed by fire on the 30th of March, 1831; but, by the disinterested kindness of friends in

India, nearly enough was contributed in that part of the world to repair the loss.

EDUCATION.—The following table gives a summary of the schools and scholars at each of the stations.

	Seminary.	Boarding Schools.	Free. Males.	Free. Females.	Whole No. of Scholars.
Tillipally,		50	922	100	1,072
Batticotta,	83		694	105	812
Oodoville,		26	678	149	838
Panditeripo,			366	40	406
Manepy,			320	304	524
Total,	83	76	2,910	591	3,650

The missionaries have very properly been averse to the establishment of a greater number of free schools, while under the necessity of employing heathen schoolmasters, than they could themselves personally superintend and direct; and they have labored without ceasing in their higher schools to raise up Christian schoolmasters. And it is animating to witness their success. The number of native free schools supported by the mission, is 95; and not less than 30 of these have already been placed under the instruction of native members of the mission church. Other masters are hopefully pious, and are candidates for admission into the church. The whole course and influence of instruction, in these schools, is Christian; and as the number of pious schoolmasters at the disposal of the mission is annually increasing, and as there is no great difficulty in forming new schools, it is easy to foresee the revolution, which must take place in the whole system of education in the district, should the Head of the church continue to smile upon the missionaries, and should they receive proper assistance from this country. Heathen schoolmasters are employed in the schools only for want of better, and they are now employed only on condition that they renounce their heathenish ceremonies for the time being, attend divine worship on the Sabbath, and learn and recite stated scripture lessons every week.

The free boarding school for females, at Oodoville, called the "female central school," gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of the school more and more manifest. Seven of the pupils are members of the church, four are candidates for admission, and five or six are seriously disposed. Indeed it is very encouraging, that none have been long members of this school without becoming the hopeful subjects of converting grace, and no one has been yet known to dishonor her profession. All who have regularly left the school are married to Christian husbands, and are training up their families in a Christian manner; and though some of them suffer occasionally for want of this world's goods, they appear to suffer patiently, in hope of a better and more enduring inheritance. The influence of Christian households, thus formed and conducted, must eventually be great among a people, to whom domestic happiness is rarely known.

The free boarding school for boys, at Tillipally, is called the preparatory school, from its relation to the seminary. Four of the pupils are members of the church, and four or five are candidates for admission. The pupils have made

good progress in their studies, and given satisfaction as to their general behavior. Near the beginning of the year 1831, almost the whole school was awakened to a serious concern for the soul.

In the *seminary*, at Batticotta, are 63 students, 38 of whom are members of the mission church; 28 were added to the church during the year 1831. There are besides a number of candidates for admissions. In all the four classes, and especially in the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none.

The expenses incurred in this department, in the year 1831, reckoning the pound sterling at five dollars, which is its value in Ceylon, were as follows:

Ninety-three native free-schools,	\$2,000 00
Female central school,	383 00
Preparatory school,	662 00
Seminary,	1,225 00
Total,	\$4,290 00

Average annual expense of each native free-school,	\$30 00
Average annual expense of boarding and educating a native girl in the central school,	\$15 00
Average annual expense of educating a boy in the preparatory school,	\$14 00
Average annual expense of a lad in the seminary,	\$15 00

These were the expenses as charged in the pecuniary accounts of the mission for that year. But reckoning all the expenses which are properly chargeable to the schooling system, the average cost in each of the cases above specified would be somewhat greater. The expense of catechists, readers, and other native assistants was 486 dollars, or about 15 dollars each.

MISSION CHURCHES.—The revival of religion, mentioned a year ago as existing at the close of 1830, continued with little abatement till near the end of February.

It is found that of the 198 native members of the church received previous to the year 1832, 117 have been connected with the boarding schools and seminary; 30 are schoolmasters and superintendents of schools, and 50 are villagers, including some domestics in the mission families. Of the schoolmasters and villagers, 30 are more than 40 years old—13 over 50—one is 70 or upwards—and one is above 80. Besides these, several others of more than the middle age have died, giving hopeful evidence of piety, but without making a public profession of their faith. These facts are sufficient to show, not only that we have great encouragement to press onward in the religious education of the youth, but that the opinion too commonly entertained of the hopeless state of adult heathens, is not warranted by experience.

The admissions to the church in the successive years from 1816, when the mission was established, to the 19th of January 1832, have been as follows:

In 1816	2	In 1825	49
" 1817	none	" 1826	10
" 1818	none	" 1827	12
" 1819	2	" 1828	20
" 1820	3	" 1829	8
" 1821	9	" 1830	6
" 1822	8	" 1831	62
" 1823	5	Jan. 1832	13
" 1824	8	Total,	217

All of these, except six, were natives.

The native church members, now living, and residing at or near the several stations, are as follows:

Church at	Native Members.
Tillipally,	26
Batticotta,	54
Oodoville,	40
Panditeripo,	23
Manepy,	27
Total,	170

Three of the native members have been licensed to preach the gospel.

III. Southeastern Asia.

CHINA.

Comparing the Chinese with other heathens, they may be called a reading people. They have their historical, moral, and religious books; and it is probable that no where on earth can a language be found spoken by so many human beings, who would be able to read the word of God were it universally diffused.

The art of printing was known in China, four or five centuries earlier than it was in Europe; and differed from the modern stereotype only in this, that, instead of metallic plates, they employed wooden blocks. Tracts can be printed from these blocks at the usual prices in this country; and as no machinery is necessary in the printing, the Christian itinerant need only take his blocks, his ink, and his brushes with him, and perhaps a supply of the thin, light paper of the country, and may print his tracts to suit his convenience.

The greater part of Mr. Bridgman's time is still devoted to the Chinese language, and to gaining useful information concerning the millions around him. The press for printing in English has gone into operation, and the first number of a periodical work conducted by Dr. Morrison, Mr. Bridgman, and one or two other associates, has been received in this country.

SIAM.

Mr. Abeel proceeded from Batavia to Singapore, and thence to Bankok, in Siam, with Mr. Tomlin, of the London Missionary Society, where he arrived July 1, 1831. Imitating their divine Lord and the first missionaries of the Christian church, Messrs. Tomlin and Abeel encouraged the diseased of all classes to resort to them, and exercised upon them such "gifts of healing" as they possessed; using the opportunities afforded them by the numerous persons who applied for a cure to their diseased bodies, to impart a knowledge of divine truth to the still more diseased and endangered soul. While they dealt out their medicines, they also distributed the books they had brought for the purpose, and were overjoyed to find the ability to read intelligibly to be extensively prevalent. Nor was the ability restricted to the men, nor were the entreaties of the people only for medicines. High and low, priest and people, men and women, old and young, natives and foreigners, Siamese, Chinese, Malays, and Burmans, thronged the cottage of the missionaries, and urged their suit for books with an almost irresistible eloquence. One of the works thus distributed among the people gave a lucid exhibition of scripture history, and of the plan of redemption.

Well might it be compared to a star, rising upon the deep and wide-spreading gloom which had ever covered that country—to be soon followed, we trust, by a far more effulgent and glorious light, that of the Bible itself. Even after the books were all gone, the calls were numerous from almost all classes. The priests evinced no disposition to oppose the dissemination of a faith so opposite and destructive to their own. Indeed a large proportion of the applicants for books were priests. And it is worthy of remark as a peculiar feature in the religion of Siam, professedly Buddhist, that multitudes enter the priesthood without feeling the least interest in it as a profession. It is said to be the only means of obtaining an education, and a young man is not entitled to any station of responsibility till he has served an apprenticeship in a pagoda.

The books were evidently read, and often with much serious attention. On one occasion they were waited on by a priest of a very respectable appearance and train, who informed them that he had read one of their books with approbation, but was perplexed with difficulties, of which he should be grateful to obtain a solution from their lips. He remained a long time, and the *Savior of sinners* was the burden of his inquiries:—who was he? what was the distinction between him and the Father? how did he expiate the sins of the guilty? did his love extend to men of all nations? does God the Father bear an equal affection to the world? and how can a sinner become interested in his salvation? Such were his inquiries. He was anxious also to learn the nature of sin, the means and process of sanctification, and the manner of divine worship. His earnestness was so great, that the missionaries could not but hope that the Lord designed to make him a trophy of his grace.

The name of Jesus became familiar to many people. Their common inquiry was for "the books of the Lord Jesus." The missionaries, too, were frequently addressed by the title of the "disciples of the Lord Jesus," and often with an encomium upon the gracious Being whom they served. Some opposition to the progress of this influence was occasionally manifested by the Siamese.

An extraordinary flow of the river, continuing for a month, prevented Mr. Abeel from taking the necessary exercise for the preservation of his health, and obliged him to accompany Mr. Tomlin to Singapore for its restoration. He was there at the commencement of the year 1832.

It is probable that the same bold and persevering spirit, which has been displayed in gaining possession of Bangkok as a missionary station, might open scenes of equal promise in the surrounding countries. Indeed enough is known to leave no room for doubt, that a host of missionaries, willing to hazard their lives for the Lord Jesus, might find stations and employment in that part of the world. While studying the most current languages, they might be looking around for scenes of the greatest promise, and not a moment would be lost. Java, Sumatra with the smaller islands in its vicinity, Borneo, Celebes, Siam, Cambodia, Laos, Cochin China, Tonquin, China, Formosa, Lochoo, Japan, Corea—these all claim the speedy attention of men possessing the spirit of the primitive disciples, who shall explore their coasts, and penetrate their interior, everywhere preaching the gospel. Nor does the field commend itself only to the preachers of the gospel: it has strong claims on the numerous class of *pious physicians*

in our country, whose gifts of healing, though by no means miraculous, like those possessed and imparted by the first Christian missionaries, yet, in their effects, would be an important substitute for them throughout the eastern world.

EV. MEDITERRANEAN.

SYRIA.

Plague, cholera, and war have somewhat disturbed the operations of this mission the past year. The ravages of the plague, to which different parts of Syria have been subjected since 1827, were not great. The cholera occasioned much alarm; but from this terrible judgment the inhabitants of Beyroot were providentially shielded. They suffered much, however, from the rapacity of the pasha of Acre, until his power was broken by the Egyptians, whose authority in that country is now the ascendant—Acre and its tyrannical pasha having fallen into their hands about the last of May. The change of government is said to have been highly gratifying to the people. What effect it will have on the mission, is yet to be known.

There is preaching every Sabbath at the English consulate with an increasing attendance, and a stated congregation of poor natives at the house of one of the brethren. The meeting of natives for reading the Scriptures, is not so well attended as formerly, but there are more frequent opportunities for distributing the word of God. One man, who had been remarkable for dissoluteness of life, has been brought apparently to a true knowledge of the Savior.

The benefit of the schools which existed previous to the suspension of the mission in the year 1828, has not been lost, as is frankly acknowledged both by parents and children. Two schools only are now in operation; one in Beyroot, the other at Sidon. There was a third at the convent of Belmont, near Tripoli. It flourished till the priest of the village, in consequence of his intercourse with the schoolmaster, began to preach in open church against the prevailing superstitions of the country; when both he and the schoolmaster were accused to the bishop, and so violent a persecution arose that the latter found it expedient to withdraw.

Mr. Bird resided in one of the mountain villages of the Druses during the heat of summer, and had many opportunities for preaching to them. Once he attended by invitation their weekly meeting for worship, and after their service was over read and expounded, at their earnest request, a portion of the word of God. A considerable part of the noble Druse families have embraced the Maronite or papal creed, within a few years past; but few or none of the common people have yet followed their example, and renounced the religion of their fathers. This mission ought to be prosecuted on such a scale, that the experiment may ere long be tried, whether a purer gospel may not produce effects upon this despised and ignorant sect, which the deformed Christianity of the country has never yet been able to produce.

The Ansaries of the parts beyond Tripoli, are said to belong to the race of the Druses, but to be more ignorant and erratic than they. These have been furnished with a few copies of the word of life, and the missionaries were assured by the agent that they had begun to read them with avidity. A missionary station at Tripoli, or at Latikea, would not only benefit the nominal

Christians in that region, but might be eminently salutary in its influence upon this half pagan tribe. Sidon also demands more particular attention.

CONSTANTINOPLE.

Mr. Goodell arrived at Constantinople June 9, 1831, and took up his abode in Pera. Scarcely had two months elapsed, when he lost all his effects by a dreadful fire, which consumed the suburb. He removed to Bayuk Dereh, 12 or 18 miles up the Bosphorus. His principal efforts have been among the Greeks. In November he had established four Greek Lancasterian schools; one in Constantinople, another in Tavola, a third in Yeni-Keni, and a fourth in Buyuk Dereh. The third of these schools contained 105 boys, only a few days after its commencement; the fourth, about 50. The number in this latter school was afterwards increased, through the liberality of the Russian ambassador, and of commodore Porter, our charge d'affaires at the Porte. The master of this school assembles his children regularly on the Sabbath for their instruction in the Scriptures. The New Testament is used as a class-book in all the schools, and it is an encouraging fact, that in most instances the copies were purchased by the parents of the children. More or less of the books used in these schools are from our own and other missionary presses in Malta.

Mr. Goodell had also made arrangements for a normal school to be established among the numerous Greeks of Galata, a suburb of Constantinople. So far as his efforts have become known to the Turkish government, they seem to be regarded with approbation. He is assisted by Mr. Paspati, one of the Greek young men educated at Amherst college. Mr. Dwight arrived at Constantinople on the 5th of June. He directs his attention especially to the Armenians.

The points at which we can most conveniently and effectually come into contact with the Armenian people in the Turkish empire, appear to be the following.

1. *Constantinople.*
2. *Smyrna.*
3. *Trebizond*—on the southeastern shore of the Black sea.
4. *Tokat*—which has the reputation of being the largest and most commercial city in the interior of Asia Minor.

Caesaria is probably the best station from which to operate on other parts of Armenia Minor; and *Tarsus* is the most eligible position for Cilicia.

It is not improbable that *Diarbeker*, in Armenia Proper, will prove an advantageous location. *Erzroom* would have been a most desirable place for a mission, had not the Armenian population nearly all emigrated into the Russian territory.

PROPOSED MISSION TO THE NESTORIANS OF PERSIA.

Messrs. Smith and Dwight spent a week among the Nestorians of Oormia, one of the western districts of Persia; and to them the week appears to have been the most satisfactory and interesting of their whole tour. For an account of this people, the Board is referred to the volumes of their researches, now in the press. While the Nestorians as much need religious in-

struction as any of the oriental sects, there is strong reason to believe that a mission would encounter fewer obstacles among them, than in any other of the old churches of the East. Their views of open communion, and their liberality towards other sects, are without a parallel in that part of the world, and they entirely reject auricular confession. The Committee look towards this promising field with a strong desire to establish a mission there as soon as the suitable men are found willing to encounter the necessary privations and exposures.

MISSION TO THE JEWS OF TURKEY.

The circumstances and the mission of Mr. Schausfler being somewhat peculiar, the Committee consented to his taking Paris in his way to Turkey, and spending a few months in attending the lectures upon oriental languages and literature, for which that city is distinguished; though they believe such a course will rarely be expedient for missionaries of the Board destined to the eastern world. He was received with great cordiality by Professor Kiaffer, Baron De Sacy, and others, and for three months applied himself intensely to the Arabic, Turkish, and Persian languages. By this time his health began to fail, and the cholera making great ravages in the city, he commenced his journey to the field of his missionary labors, going by way of Stuttgart, his native place, through Bavaria, Vienna, &c. He reached Constantinople on the 31st of July.

GREECE.

Mr. King has at present three Lancasterian schools at Athens: viz. Niketoplos's school, containing about 100 boys; a second, kept in a church which is occupied free of rent, containing about 60; and a girl's school with about the same number of pupils. He has, also, made arrangements for opening a hellenic school, as the higher schools are called where the ancient Greek is taught, and the demogerontes of the city have freely given him the use of the old hellenic school-house for this school, one apartment of which they had fitted up with benches and desks for 50 or 60 scholars. The Board has no longer any immediate connection with the schools at Syra.

On the Sabbath Mr. King has a regular Greek service in his principal school, between the hours of nine and eleven in the morning; and at eleven, and again at three, he has public worship in Greek at his own house. The boys in the school sing a hymn and chant a doxology taken from the church service of the Greeks. The number of adults who attend these services is small, but no opposition is made to his proceedings.

Mr. King has, for a number of years, been much interested in the establishment of a college at Athens, and his prospectus of such an institution, drawn up as long ago as the year 1828, has been brought before our community by a number of the friends of Greece in the city of New York. It being obviously proper that the operations of the Board in Greece, so far as education is concerned, should be confined to the elementary and religious departments, the Committee have not taken any formal cognizance of this proposal from Mr. King. They see no reason to doubt, however, that youth will be found in Greece, whom it will be desirable to prepare for usefulness among their countrymen by a thorough

course of education at some institution within the limits of their own country. Nor will Athens long be without its college, when once it shall have passed out of Turkish hands.

It would be an error to suppose, that the political constitution of Greece must be settled, before that country can afford great opportunities for diffusing Christian knowledge among the people. We have liberty now—as great as we can expect ever to have, with the exception, perhaps, of somewhat less personal security at the present moment. Since the Egyptians were driven from the Morea, the youth of Greece have not probably been much affected by the political vicissitudes of their country; and to them our attention is chiefly to be directed, and among them we may find thousands of readers and students of the best and most useful books our missionaries are able to make, and even of the New Testament itself. Here is a field, which may be cultivated without any serious obstruction while the Greek nation is in its forming process, and with no doubtful prospect of exerting a permanent and most salutary influence.

MALTA.

During the year preceding October 16, 1831, the number of books printed was 78,000, making 4,760,000 pages. The whole number of pages printed from the beginning is not far from 15,000,000.

The demand for the books is such, that they seldom accumulate on the shelves. Mr. Goodell and Mr. King find a use for many. Mr. Hildner, Church missionary and successor to Doct. Korch at Syra, sent for 2,000. And Mr. Leevs of Corfu, about the same time, requested Mr. Temple to forward to him upwards of 14,000 Greek books, a wide door having been opened for their distribution by the removal of quarantine between the Ionian Islands and the adjacent continent. The Alphabetarion, of which so many thousand copies have been printed and circulated, is declared by Mr. King to be the best school-book that has been published in Greek; and, so far as his acquaintance extended, it met with universal approbation.

The Committee have it in contemplation to divide the establishment at Malta, as soon as circumstances will permit, and remove part of it to Syria, and part of it nearer to the metropolis of the Turkish empire, if not to the metropolis itself; in which case Mr. Smith will take charge of the Arabic and Syriac department, and Mr. Temple and Mr. Hallock will be connected with the other. Hitherto Malta has been the best location.

V. Western Africa.

The Board, as long ago as its sixteenth annual meeting, in the year 1825, adopted a resolution recommending to the Prudential Committee the establishment of a mission in Africa, as soon as they should find one practicable and be able to make the requisite preparations. The Committee have not been unmindful of this recommendation, and at different times have instituted inquiries in reference both to the northern and western coasts of this benighted continent; and in one instance they went so far as to appoint a colored minister of the Presbyterian church a missionary to the natives within the colony of Liberia. Some circumstances, how-

ever, induced the Committee to relinquish the design of sending him:

Early in the present year, the Committee were constrained, by their views of the imperative claims of Africa, to resume the subject, and see if it were not possible to effect the establishment of a mission in some one or more of its western districts. And, with the blessing of God, they have stronger hopes than ever of doing this, through the agency of missionaries born and educated in the low countries of our southern states. The Committee have commenced a correspondence, which promises to secure the requisite number for the commencement of a mission.

The recent discoveries made by the Landers, seem likely to open a steam-navigation into the interior and more salubrious parts of western Africa, and may perhaps soon furnish us with a convenient site for erecting a missionary seminary. But should that not be the case, we may avail ourselves of the facilities afforded by the colony at Liberia, for obtaining access to the numerous tribes in its neighborhood.

VX. Sandwich Islands.

The history comes down to the close of the year 1831.

STATE OF EDUCATION.—The population of the Islands may be reckoned at 185,000 souls. The number of schools and scholars on the several islands, is estimated as follows:

	Schools.	Scholars.
Hawaii,	338	20,396
Maul,	274	11,170
Molokai,	31	1,436
Lanai,	9	529
Kahoolawe,	1	32
Oahu,	250	10,336
Kauai,	200	9,000
Total,	1,103	52,882

The missionaries, at their general meeting in June 1831, resolved to commence a High School at Lahaina, under the tuition of Mr. Andrews, and the superintendence of five directors, of whom the principal is one. The plan of the school embraces a wider range, than the mere preparation of native school teachers. Pious and promising natives are to be prepared to become assistant teachers of religion, and fellow-laborers with the missionaries in publishing the gospel of Jesus. It is also the design of the institution to disseminate sound knowledge through the islands; embracing literature and the sciences, and whatever will tend eventually to elevate the natives from their present ignorance, and render them a thinking, enlightened, and virtuous people. The plan of study, and the length of time it shall occupy, are yet to be determined, but it was decided to introduce as far as possible the system of manual labor.

The Committee have sent out a quantity of books to serve as the foundation of a library, in connection with this infant but highly interesting seminary, and design to send also some of the more simple philosophical and other apparatus. The number of books in the native language is gradually increasing.

Of the Holy Scriptures there had been translated and printed in June 1831—

From the *New Testament*, the four Gospels, the Acts, Romans, 1st and 2d Corinthians, Galatians, and Ephesians; and from the *Old Testament*, Genesis, Exodus, Leviticus, Joshua, and the first 23 Psalms.

Of other books there had been prepared and published in the native language—

First Elementary Book, 4 editions;
 Second do. 2 editions;
 Third do. 3 editions;
 Spelling book;
 First book for Children;
 Arithmetic;
 Decalogue;
 Catechism, 4 editions;
 Thoughts of the Chiefs;
 Book of Hymns, of 60 pages, 5 editions;
 History of Joseph, or the last 13 chapters of Genesis, 2 editions;
 Rev. Jonas King's Letter to his Friends in Palestine, Syria, &c.;
 Christ's Sermon on the Mount;
 A Scripture History; and several smaller works.

The several books of Scripture were stitched separately; and the whole number of copies printed of all the works above mentioned, is about 556,000, containing 21,031,390 pages. Of these, 169,000 copies and 7,398,580 pages were printed during the period embraced in the Report. Reckoning all the works printed in a continuous series, the number of pages in the series would be about 1,280.

At the same time, there were the following works in readiness for the press:

The remainder of the New Testament;
 Selections from Numbers and Deuteronomy;
 Tract on Arithmetic (nearly prepared); and
 Tract on Geography.

Arrangements were made for procuring the following works:

Translations of Numbers, Deuteronomy, Judges, Ruth, the remainder of the Psalms, and 1st and 2d Samuel;
 Grammar of the Hawaiian language;
 A Hawaiian Vocabulary;
 A volume of Practical and Doctrinal Sermons;
 A tract on Civil History;
 A work on Book-keeping;
 A Sunday School Tract; and
 A Tract on Marriage.
 Also, for a revision of the Gospels, preparatory to a new edition of the entire New Testament.

The reinforcement which sailed in the fall of 1831, took out another press, and the necessary office furniture for a second printing establishment, to be placed somewhere on the island of Hawaii.

The avails of native books, for three years, in labor, building materials, native houses, fuel, &c., and in cash, are contrasted, in the following table, with the whole expense of the printing establishment.

Expenses for the year ending April 30, 1829,	\$1,441 30
Expenses for the year ending April 30, 1830,	6,430 70
Expenses for the year ending April 30, 1831,	1,231 07
Value of paper on hand,	\$9,103 07
	1,961 56
Expenses for three years,	\$7,141 51
Avails of books for year ending April 30, 1829,	\$ 974 60
Avails of books for year ending April 30, 1830,	2,984 09
Avails of books for year ending April 30, 1831,	3,569 04
	Total,
Expenses,	\$7,527 73
Excess of avails,	\$ 386 22

So that the press has more than supported itself during the last three years. The net amount of expenditure on account of the printing department, since the establishment of the mission, (including buildings, but not the paper on hand,) up to May 1, 1831, was \$2,950 68.

RELIGIOUS AND SOCIAL IMPROVEMENT.—The natives are gradually multiplying the number and conveniences of their churches. The spacious churches erected by the chiefs and people at Lahaina, Honolulu, Waiakea, and Kailua, were mentioned a year ago. Mr. Ruggles having built him a house about two miles back of the town of Kaawaloa, on a more elevated and healthful situation, the chiefs and people deserted the shore, took up their abode near him, made a good carriage road from thence to the bay, and erected a commodious house for the worship of God. A church has also been erected at Waima, on the same island. And at Wailuku, a promising outpost on the island of Maui, the head man had collected and hewn the stones, burnt the lime, and procured the timber, for a church like the one at Lahaina. It was probably constructed in the early part of the present year. The people frequently inquired with weeping eyes, who was to preach in it?

The congregation at Wailuku on the Sabbath usually exceeds 3,000. At Lahaina the number is about the same. In other places in the neighborhood of Lahaina, where the missionaries occasionally preach, the number varies from 1,500 to 2,500. At Waiakea, on Hawaii, the gospel is generally preached on the Sabbath to more than 4,000 souls; and wherever the missionaries go they find respectable congregations.

The accessions to the native churches during the year, did not fall much short of 400 souls, making the whole number of native communicants, as near as the Committee can estimate it, about 550. The experience of the missionaries leads them to exercise great caution in admitting the natives into the church. At Kailua it is a rule of the church, that candidates for membership shall be kept at least two years under instruction before they are admitted to the sacraments.

The Christian form of marriage is gradually prevailing in all the islands. Six years ago it was not known in any of them. Nor was there any other form, that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, and led to great crimes, great misery, and the grossest moral pollution. During the year preceding the 28th of June 1831, Christian marriages were solemnized as follows:

On Hawaii, at Kailua and Hilo, by the missionaries,	441
On Hawaii, at Kaawaloa and Waima, by pious chiefs,	unknown
On Maui, by missionaries,	600
On Oahu,	437
On Kauai,	200

At the five stations where the numbers are mentioned, the total is 1,678. The whole number probably falls not much short of 2,000. Nor is this a vain ceremony. The contract cannot be disannulled at the will of the parties, and is and must be productive of the most substantial improvements in the social condition of the people.

The chiefs, being assembled at Honolulu from the different islands, with others favorably disposed, have formed a national temperance society, to which about a thousand subscribers were immediately obtained; and it was proposed to circulate copies of the resolutions adopted by the society throughout the islands, and to get as many signers as possible. The resolutions were in substance; That they would not drink ardent spirits for pleasure; nor deal in them for gain; nor engage in distilling them; nor offer them to any one as an act of civility; nor give them to workmen on account of their labor. It is amusing, and worthy of being remembered, that Kuakini, the governor of Oahu, being afterwards applied to for a license to sell ardent spirits to *foreigners only*, not to natives, made this answer; "To horses, cattle, and hogs you may sell rum, but to *real men* you must not on these shores."

Are the Sandwich islanders a Christian nation?

Obviously they are not a nation of idolaters. The Christian religion is nominally the religion of the nation. The principal rulers, with a single exception, are members of the Christian church, and all the most distinguished and influential individuals of the nation, are professedly on the side of truth and virtue. Spacious houses for the worship of the true God have been erected by the chiefs and people in the principal towns of the islands, and orderly congregations regularly assemble in them to listen to the gospel. The Sabbath is professedly hallowed; marriages are solemnized in a Christian manner; the cause of temperance is promoted as in our own country; the Holy Scriptures are anxiously desired, and are received by the people as of divine authority. If the Sandwich islanders may not be called a Christian people, by what rule shall we determine what nations are entitled to that appellation? They are a Christian people. Christianity has preceded civilization, and is leading the way to it. Twelve years ago, that people were enveloped in thick pagan gloom: but the Sun of Righteousness has risen; and though mists still hover over the land, and clouds obscure the heavens, the night has fled, and the morning has come—the morning, it is believed, of a bright and happy day.

And yet, it is possible that there may be a relapse to idolatry, on the part of thousands of the untaught multitude. A great work remains to be done, before the field is actually secured. The gospel must be preached more generally among the people. The schools must be rendered more effectual, especially upon the rising generation. The Scriptures must be placed more within the reach of all ages and classes. And, to crown all, there will need to be more extensive revivals of religion throughout the islands; and for these all the friends of Zion should not cease fervently to pray.

VII. North-American Indians.

CHEROKEES.

CHEROKEES EAST OF THE MISSISSIPPI.

ALL the operations of this mission have been greatly deranged and impeded by the embarrassed state of the political affairs of the Cherokees.

It was stated last year, that the missionaries had been driven from Carmel, Hightower, Ha-

weis, and New Echota, by the Georgia guard. The missionaries at the two former places, after having been once arrested, and discharged by order of the court in Gwinnett county, Georgia, thought it expedient, when they were threatened with a second arrest, to remove their families out of that portion of the Cherokee country over which Georgia claimed jurisdiction. On this point the Committee, when consulted, left them to act according to their own conviction of duty, as citizens of the United States and missionaries of the Lord Jesus Christ.

Mr. and Mrs. Thompson, on account of the impaired health of Mrs. T., have been compelled to remove to a colder climate, and it is doubtful whether they will resume their missionary labors.

Messrs. Worcester and Butler were arrested and brought to trial before the superior court of the state of Georgia, on the 15th of September. The jury in their verdict declared them guilty of residing in that part of the Cherokee country claimed by Georgia, contrary to the laws of that state; and on the following day, they were sentenced by Judge Clayton to four years imprisonment and hard labor, in the penitentiary of that state. Nine other persons were tried and sentenced to the same punishment by this court; one of whom was a preacher of the gospel of the Methodist denomination, and four others were professors of religion. On their arrival at the gates of the penitentiary, pardon was offered to the whole, on condition that they would promise not again to reside in the Cherokee country. With this offer all complied, except Messrs. Worcester and Butler, who were accordingly thrust into prison, where they have remained to the present time.

A writ of error was granted by one of the justices of the supreme court of the United States, on the application of Messrs. Worcester and Butler, and the case was brought up and ably argued on the 20th, 21st, and 22d days of February last, by Messrs. Wirt and Sargeant in behalf of the plaintiffs in error. The decision of the court was pronounced by Chief Justice Marshall on the 3d of March last. The court exhibited at length the nature and extent of the right of discovery, the original ground upon which different European powers laid claim to this continent, the manner in which the lands of the Indians have heretofore been obtained, the import and binding obligations of the treaties which have been made with the Indians, and the manner in which the constitution of the United States and the acts of congress relating to Indian affairs are to be understood. The laws of Georgia enacted during the last two or three years, extending the jurisdiction of that state over the Cherokee country were also examined by the court, and declared to be repugnant to the constitution, treaties, and laws of the United States. The mandate of the court was immediately issued, reversing and annulling the judgment of the superior court of Georgia, and ordering that all proceedings on the indictment against the prisoners do forever surcease, and that the prisoners be and hereby are dismissed therefrom.

The government of the state of Georgia having refused to comply with this order, the case will probably be brought before the supreme court again at their next term, when they will take such measures as in their wisdom they shall think best for enforcing their decision. It must be left to Providence to determine how this painful

business shall terminate, and what shall be its influence on the Indians, and on our own government and country.

During the year, Messrs. Worcester and Butler, while separated from their families and labors, condemned to an ignominious punishment, and shut up in a penitentiary with felons, have been placed in a most trying situation, requiring great fortitude, and a firm reliance on the faithfulness of their covenant God and Savior. They have, without doubt, shared largely in the sympathies and prayers of the churches throughout the land,* and especially of the Christian Cherokees; and it ought to be a cause of devout thanksgiving on their behalf, that they have been so fully satisfied as to their duty, have possessed so much contentment and peace of mind, and enjoyed so many manifestations of the divine presence and favor, and have had so much spiritual enjoyment. Nor should it be noticed with less gratitude that they have been enabled so well to maintain the Christian character, and to exhibit in all the trials and sufferings to which they have been subjected, that meekness and benevolent forbearance which the gospel requires. It is believed that in all their correspondence there has not been one word which indicated an angry, unforgiving, or vindictive spirit.

It is due to Charles C. Mills, Esq., keeper of the penitentiary, to mention that Messrs. Worcester and Butler, as prisoners, have been treated with great kindness. Their tasks have not been severe. They have been allowed to see their friends, and to correspond with them, as freely as the regulations of a prison could be expected to permit, and every indulgence seems to have been granted them, which could have been expected in such circumstances for promoting their personal comfort.

Their health, during most of the year, has been good. They have daily read the Scriptures and prayed with the prisoners confined in the same building with themselves, accompanied with much religious conversation. They have also held stated religious services on the Sabbath; and during the last five or six months all the prisoners have been assembled, and Mr. Worcester has been requested by Judge Mills, the keeper, to preach to them one half the day. A spirit of inquiry has, to some extent, been awakened among the prisoners. A number have broken off from their iniquities, temporarily at least, and a few it is hoped have been savingly and permanently benefitted.

Mrs. Worcester and Mrs. Butler visited the prison last fall, and had an interview with their husbands, and repeated the visit in the autumn.

The desire of knowledge, and of having their children educated, is obviously increasing among the Cherokees, notwithstanding their anxiety about their national affairs. The ability to read in the Cherokee language is becoming more and more extensive, as is also the demand for books. A third edition of the Cherokee Hymn Book has recently been called for and printed. All the copies of the first edition of the Gospel of Matthew have long since been distributed, and a second edition of three thousand will be put to press as soon as practicable. The Cherokee Phoenix contributes much to

cherish among the people a love for reading, and to diffuse useful knowledge.

The whole number of persons connected with the churches under the care of this mission, exclusive of the mission families, is supposed to be about two hundred and thirty.

Messrs. Butrick, Chamberlin, and Thompson have spent much time in itinerating and holding meetings among the people in various parts of the nation, in which they have been assisted by Mr. Huss, the native preacher.

CHEROKEES OF THE ARKANSAS, WEST OF MISSISSIPPI.

The religious state of this mission has, during the past year, been peculiarly interesting. The seriousness, which was in progress a year ago, deepened and extended until it became a powerful and general revival throughout this portion of the Cherokee nation. It began in the schools at Dwight in December, 1830, and soon after marks of it appeared at the preaching places in the neighborhood of the Fairfield station. A new impulse was given to it by a series of meetings held at different places during the next July. The excitement on religious subjects has continued, with occasional abatement and subsequent increase, up to the date of the latest communications; and at that time it was thought to be greater and more extensive, than at any previous period. "Indeed," the missionaries write, "we think there is evidence that God is pouring out his Spirit in every part of the nation. Not a settlement is known where there are not some anxiously inquiring about their eternal welfare; and in many neighborhoods the seriousness is very general, and very deep. The whole number who give us evidence of a saving moral change is about seventy. Many more are now awakened. Deep solemnity, stillness, and order have marked the revival all the time, and in all the neighborhoods and meetings, so far as our mission and church are concerned. The present is a time of immense interest. The whole field is white for the harvest. There is a pressing call for instruction. The number of laborers is inadequate to the present exigencies of the people."

This revival has resulted in the addition of a large number to the church, which now consists of fifty-eight persons; of whom twenty-five are males, and thirty-three females. The whole number of persons who have been received into the church since its organization is seventy-one; of whom thirty-two are males and thirty-nine females. Of these, seven died in the faith, four have removed to other churches, and two have been excluded as apostates. Nine persons stood propounded for admission to the church at the date of the last communications. Among the hopeful converts have been several marked and interesting cases. Two were among the captors of the little Osage girl, whose narrative is well known to the Christian public. Another was a chief, who had formerly been much opposed to religion, but whose subsequent pious example, together with his firm Christian hope and the admonitions he gave on his death bed, resulted in the awakening and reformation of the whole neighborhood where he resided. A number of the converts are men of much intelligence and firmness of character, having the respect and confidence of the people, and promise to exert a most salutary influence upon the intellectual and religious condition of their tribe. They are

* The Union Proshytery of East Tennessee, and the Presbytery of North Alabama, have unanimously passed and forwarded to the missionaries resolutions, expressing approbation of their conduct, and sympathy with them in their trials.

already most valuable coadjutors of the missionaries at the several stations.

Mr. Washburn spends his whole time in itinerating and preaching among the people. Doct. Palmer has a number of preaching places which he statedly visits. Mr. Newton also holds meetings statedly at one place besides the station. The congregations are every where increasing and becoming more attentive.

The schools at Dwight are divided into three departments, the infant school, girls' school, and the boys' school. The first embraces eighteen scholars, seven boys and eleven girls. These attend to reading, the rudiments of arithmetic, geography, geometry, botany, &c., besides scripture lessons and hymns every day. In the girls' school the average number of pupils is thirty. Most of the girls have acquired an education which will be of permanent benefit to themselves. Many are prepared for usefulness, not only in a family, but to a greater extent. Some are qualified to do good as teachers. Their improvement in needle-work, domestic labors, and in habits of industry, neatness, order, &c. has been very satisfactory. The religious state of the school is still more interesting. Five of the girls have, during the year, united with the church. Nine others gave satisfactory evidence that they do in sincerity love our Lord Jesus Christ. Not one child over three years of age in the school is indifferent on the subject of religion. The boys' school has embraced forty-one different scholars; the average number has been about twenty-six. Besides the ordinary studies attended to by the whole school, one has studied algebra, five geometry, ten the history and constitution of the United States, five have composed in English, and three have drawn maps. Many of the smaller scholars have also been exercised in the elements of several of the sciences, and in natural history. Most of the recent improvements, both in respect to the subjects taught and the manner of teaching, have been successfully introduced into this school. Serious attention to religious subjects have prevailed among the pupils at times during the year. Some have felt convictions of sin, and one gives encouraging evidence that he has been born of God. Some are still serious.

It is very obvious that parents almost universally, among this portion of the Cherokees, are entertaining a higher estimate of the value of education. It seems to be a prevailing and settled feeling that all their children must be instructed. And among the whole people an increasing value is set upon books in the Cherokee language, and especially upon the word of God. Two individuals have subscribed for six hundred copies of a new edition of the Gospel of Matthew, about to be printed at New Echota.

Large numbers have joined the society in the nation for promoting temperance, during the year.

Improvement in the social and moral character of the people is every where visible. They are enlarging their farms, providing more comfortable dwellings, and beginning to enjoy most of the conveniences of life. In one neighborhood, they are building two grist-mills and one saw-mill.

CHICKASAWS.

This mission has suffered greatly during the year, from the agitation in which the Chickasaws have been thrown by the apprehension of being

removed west of the Mississippi, and the perplexity occasioned by the extension of the laws of Mississippi over them.

In the early part of the year the church was in a very cold and backslidden state. Several instances of painful defection among its members occurred. In the south part of the nation, especially, meetings were thinly attended, even by professors of religion. During the spring and summer the state of things has somewhat improved. The church members have manifested an increase of religious feeling. A number who were excommunicated or suspended have given very satisfactory evidence of exercising godly sorrow for their past delinquency, and have been restored to church fellowship. The congregations have been enlarged, more serious attention has been given to the means of grace, and a few have been hopefully converted. Six have been added to the church, which now consists of ninety-three members, residing mostly near Tokshish and Martyn. Those near the latter station have shown considerable public spirit, and forwarded above seventeen dollars to the American Bible Society. Some seriousness has existed in the school at Caney Creek.

The temperance society at Tokshish consists of eighty or ninety members, and many have been added to that of Martyn. Some efforts have been made by the chiefs, with considerable success, to suppress intemperance, and prevent the introduction of intoxicating liquors into the nation. But the overthrow of the Chickasaw government, by the extension of the state laws over the nation, forbidding any Indian to make or enforce laws as a chief, has much embarrassed the sober and intelligent Indians in their efforts to accomplish these objects. There has, however, been less drinking in the nation than in former years.

CHOCTAWS.

CHOCTAWS EAST OF THE MISSISSIPPI.

Owing to the removal of a large portion of the Choctaws across the Mississippi, and the unsettled state of those who have remained from having their thoughts occupied by the prospect of soon changing their country, comparatively little missionary labor has been performed among these Indians during the year.

As the missions which the Committee contemplate establishing in the new Choctaw country will not embrace boarding schools and large farming establishments, the services of some of the mission families will be no longer required, and several have been released from their engagements to the Board.

The work of removing the Choctaws was carried on with considerable vigor, during the last fall and winter. It is supposed that about 7,000 or 8,000 have become settled in their new country; and it is expected that the remainder, (consisting perhaps of 12,000 or 15,000,) except those who take reservations, or shall choose to linger about their old homes, will be removed before next spring. The agents who have been concerned in this work appear to have been, generally, faithful and kind. Still, much unavoidable suffering was to have been expected, and has been actually endured.

The conduct and appearance of the Christian Choctaws on their way, have been such as to attract much attention, and exhibit in a very interesting manner the good effects of the mis-

sion. They have had morning and evening worship in their tents, or boats, and have steadily refused to work on the Sabbath, or to travel, unless compelled to it; and by their sobriety, quietness and good order, have presented a striking contrast with those portions of their people who have never come under the influence of Christian instruction. The captain of a boat which carried one party remarked, that they were the most religious people he ever had to do with; and another said that their singing and praying made the passage seem like a continued meeting. An agent, after having much opportunity to learn the facts, stated, that the trouble of removing the Indians who had been under the instruction of the missionaries was less by one half, than that of removing the others.

Three books in the Choctaw language have been carried through the press. The first contains a summary of the Old Testament history and biography, with practical reflections: pp. 157, besides 27 cuts. The second consists of selections from the Gospels of Luke and John, designed to give a full account of our Savior and his instructions: pp. 152, and 17 cuts. The third is a translation of the history of Joseph: pp. 48, and three cuts.

Of each of the first and third of these books 1,200 were printed; and of the second 1,000 copies; making in all 3,500 copies and 398,000 pages. These added to books previously printed will make 10,000 copies, and 1,180,000 pages. Mr. Byington has made considerable progress in the preparation of a vocabulary and a grammar in the Choctaw language, and is still prosecuting his labors in that department.

As the concerns of this mission are now about closing, it seems proper to give a brief history of its progress and results. It was commenced during the summer of 1813, and has been in operation a little more than fourteen years. Thirty-three men and thirty-three women have been engaged in it, whose term of labor, on an average, has been a little more than six years. Of the men, five were preachers of the gospel, twelve were school-teachers, eight were farmers, seven were mechanics, and one was a physician. The sum expended from the commencement of the mission to August, 1831, was about \$140,000, of which about \$60,000 were from the funds of the Board, about \$60,000 from the annuity of the Choctaws, and about \$20,000 from the fund appropriated by congress for the civilization of the Indians. The actual value of the mission property about a year ago was supposed to be about \$30,000.

Since the establishment of the mission, thirteen stations have been occupied, at most of which schools have been taught. The mission has furnished board, tuition, and clothing in part to scholars to an amount equivalent to 1,500 scholars for one year, and has furnished tuition and books to scholars not boarded, to an amount equivalent to 1,000 scholars for one year. A large portion of these have been trained to habits of industry, and well instructed in the great truths of the Christian religion. Probably about half of the whole number have acquired an education which will enable them to read intelligently in the Choctaw and English languages, and to transact the common business of life.

The whole number of persons belonging to the churches in the Choctaw nation under the care of the Board, at the close of the year 1831, exclusive of the mission families and those under

censure, was about 360. The whole number who have been received to the churches, is about 400. Two hundred and forty-four children have been baptised.

Those who have had an opportunity to form an opinion have, it is believed, universally admitted that the mission has imparted to at least a portion of the nation, an enlightening, moral, and civilizing influence.

CHOCTAWS OF THE ARKANSAS.

Mr. and Mrs. Williams and Miss Clough arrived among the emigrant Choctaws, settled on the Red River, 160 or 170 miles south of the Dwight mission, near the close of March, and Mr. Williams immediately commenced his missionary labors among the people of his former charge. The Indians manifested great joy on his arrival, and at finding themselves remembered and cared for by their former teachers. His meetings on the Sabbath and other days have been well attended, and much solemnity has prevailed. Numbers have appeared convicted of sin, and some who had formerly backslidden, and had been subjected to church discipline, have manifested penitence. A Sabbath school and temperance society have been organized, and are exerting a good influence. A church has been organized embracing fifty-seven members; all but one of whom were members of churches in the old nation, and all agree to abstain entirely from the use of intoxicating liquors.

A school was opened on the 24th of July, under the instruction of Mrs. Williams, containing twenty-five scholars, whose parents promise to pay, in useful articles of produce, three or four dollars a quarter for each scholar. The Choctaws are about to erect a school-house and make arrangements for a larger school, under the care of Miss Clough, aided by a native assistant.

Mr. and Mrs. Wright have since joined this mission.

CREEKS.

Mr. Vail and Mr. Montgomery still continue their missionary labors among the Creeks, and preach to them as often as every other Sabbath. The congregations on the Sabbath are much increased; and at one place not less than 300 persons usually attend. In October last fifteen persons were admitted to the church, five of whom were young men nearly of the same age. In July, eighteen more were admitted to the communion. The church now contains eighty-one members, about one third of whom are Creeks. Two have died triumphantly during the year. A number of the members of the church are desirous of learning to read, and some by their own exertions, with the aid of individuals formerly taught in the schools, have actually made themselves able to read the New Testament; giving a striking example of the enterprize and energy which true piety gives to the character of a naturally indolent people. Doct. Weed has gone to reside among the Creeks.

OSAGES.

In January the attention of many of the children in the school at Harmony began to be turned to the concerns of their souls. Solemnity and anxious inquiry prevailed. This extended to the

children of the mission family, and to some Indians and half-breeds, who resided in the vicinity; and numbers gave encouraging evidence, that they had passed from death unto life. On the 3d of June last, a scene entirely new, and most cheering to the hearts of the mission family, was witnessed at Harmony. Thirteen persons, two by letter and eleven by profession, were received to the mission church; five of whom were children of the mission family, four Indian children, and two colored persons. It is hoped that this meeting was blessed to the conversion of a number. Ten others were candidates for admission when the last communications were received, and a favorable opinion was indulged of some others. Nearly all the converts were, or had been, members of the school, and more than half were under fourteen years of age. Much serious attention prevailed in a settlement thirteen miles from the station.

During the month of April last the missionaries residing among the Osages and Arkansas Cherokees made a tour, in which they visited several stations occupied by them, and also preached at all the Osage towns. This visitation had obviously a good effect. The gospel was preached to many of the Indians, who had never heard it before. Separate meetings were appointed in most of the places visited for the boys, men, and females, and larger numbers assembled, and gave more earnest attention than were witnessed on either of the preaching tours made during the two previous years. Still, the Osages as a body care very little about religious instruction.

There is every where a marked difference between those who have been members of the school and those who have not; and in travelling among the Osages, Creeks, or Cherokees, it is generally easy to distinguish by their appearance and manners, those who have heretofore been connected with any of the mission schools, and those who have enjoyed no such advantages.

Many of the more reflecting of the Osages are becoming fully convinced, that their people cannot long sustain themselves by war and hunting, but must turn their attention to agriculture.

MISSION NEAR GREEN BAY.

Early in the present year unusual seriousness commenced among the Indians, having its origin in a series of religious meetings. This state of things continued some months. Great numbers resorted to the place of worship on the Sabbath, and on other days; many appeared deeply convicted of sin; numbers, some of whom were the most debased and wicked of the tribe, expressed a hope that they had obtained mercy. Seven have offered themselves as candidates for the church. The change of character in many is manifest and striking. Two or three religious meetings are regularly held on the Sabbath, besides three or four on other days or evenings of the week.

The fifty or sixty families of which this tribe is composed, have now about 800 acres of land under cultivation, and last year raised about 5,000 bushels of corn and wheat, and 4,000 bushels of potatoes, besides large quantities of other grains and vegetables. They are annually enlarging their improvements, becoming more industrious, and obtaining a more comfortable subsistence.

Their temperance society embraces more than 100 members, and only three or four cases are

known where individuals have broken their pledge of total abstinence from intoxicating liquors. At a meeting of the society last spring one of the members, an Indian, who is himself a striking example of the temperance reformation, delivered a written address, which for propriety and vigor of thought would not do discredit to an educated man. At few places, perhaps, was a temperance society more needed. Mr. Stevens remarks, that during the three years he has resided at the station, not less than ten or twelve murders have been committed in the vicinity, and as many more deaths have happened, by drowning, freezing, &c., all of which resulted from the use of ardent spirits.

MACKINAW.

Some serious concern about their souls has prevailed both among the boys and girls in school, and two or three have, it is hoped, been converted to God. During the last fall it was observed by all the members of the mission family, that the Indians who visited the island in great numbers, manifested more interest on the subject of religion than had ever before been witnessed. They were more disposed to inquire about Christianity, and to listen to instruction; and even papal Indians seemed to have lost much of their former prejudice, and to place unwonted confidence in the mission family. All suitable opportunities were embraced by the missionaries for communicating divine knowledge to these ignorant visitors, and in some instances it is believed not without effect.

One Indian member of the mission church, a poor cripple, who resided a number of years in the mission family, and made, it is believed, eminent attainments in piety, has gone to her rest during the past year. The church consists, exclusive of the mission family, of fifty-five or sixty members, about half of whom are of Indian descent.

OJIBEWAYS.

Mr. and Mrs. Hall and Mr. Ayer left Mackinaw on the 5th of August, in company with the gentlemen engaged in the northwest trade. After a delay of a few days at Saut Ste Marie, they entered Lake Superior, and proceeding along the southern shore, arrived at Magdalen Island on the 30th. The journey was made in open boats, the passengers and boatmen encamping on shore at night.

Missionary labors were immediately commenced in the school, the meeting, and by means of more private intercourse with the Indians.

The climate of this part of the interior is healthy, and the last winter was not more severe than common winters in the state of Vermont. The soil is tolerably good. Garden vegetables and most of the common grains do well, and the forests and prairies afford ample forage for the cattle in summer.

Mr. Boutwell, the associate of Mr. Hall in this mission, was left at Mackinaw, partly for the purpose of aiding Mr. Ferry, and partly that he might enjoy the facilities offered at Mackinaw and Saut Ste Marie, for acquiring the Ojibeway language. His progress in the Ojibeway language has been such that he is able to make himself understood in conversation on common subjects. The language is less difficult to be ac-

quired and more regular in its grammatical structure than he anticipated, though it is exceedingly complex; a single verb, the one signifying *to hear*, for example, having, it is said, several thousand variations.

During the last spring Mr. Boutwell received an invitation from Mr. Schoolcraft, United States agent for Indian affairs in that quarter, to accompany him on an extensive tour among the north-western Indians, to which the latter had been appointed by the War Department. He accordingly left Mackinaw on the 4th of June and arrived at Fon du Lac, the south-western extremity of Lake Superior, on the 23d. From thence he proceeded to the sources of the Mississippi, and after travelling nearly 2,400 miles in the short space of 60 days, arrived, on his return, at Le Point, where Mr. Hall was residing.

Nearly the whole of the New Testament has been translated into the Ojibeway language by Doct. James and will probably be printed in the course of the year. A small spelling-book has also been prepared for the press by the same person.

MAUMEE.

It was stated a year ago that the Indians had sold their three reservations lying in the state of Ohio, containing about fifty thousand acres, and that it was expected they would remove from that part of the country, and the mission be speedily broken up. Few or none, however, have yet removed. As a body, they seem wholly disinclined to change their residence, and much dejected in view of their condition and prospects. "Some have said they will never leave their country. If they can find no place to stay, they will spend the rest of their days in walking up and down the Maumee, mourning over the wretched state of their people."

During the year the school at this station has somewhat increased. In October there were thirteen scholars; during the winter the average number was about eighteen, and in June there were thirty-one; of whom fourteen were boys, and seventeen girls.

Some seriousness has prevailed among the scholars in the school, and the adult Indians have been more disposed to listen to instruction than heretofore; fifteen or twenty of them now steadily attend the Sabbath meetings at the mission house. Mr. Van Tassel also preaches once on the Sabbath at the Indian village near the station. A considerable number of white people attend the meetings on the Sabbath. Two persons have been admitted to the church.

Five hundred copies of an elementary book in the Ottawa language, prepared by Mr. Van Tassel, have been printed. The work contains 28 pages.

NEW YORK INDIANS.

The churches on the four reservations now embrace about two hundred members. In several respects the character of the church members has been much improved during the year. Heretofore many persons have been married only in the usual Indian manner, and the marriage contract thus informally made has been too often lightly regarded. But during the last year all the churches have, with great unanimity, adopted resolutions that all their members, as well as those who should hereafter be received, who were living together as husband and wife, should be married in the Christian manner, and

that all marriages in the church hereafter should be celebrated in that manner. Great good is expected to result from this change, and much reproach will be avoided.

All the churches have also adopted a rule, requiring the members to abstain entirely from the use of intoxicating liquors. There are probably more than four hundred persons who are members of the temperance societies on the four reservations, and very few have violated their pledge to abstain totally from the use of ardent spirits. At Tuscarora, not less than one half of all the adults often drank to intoxication, three years ago; now, not more than one in twenty are addicted to this sin. The Sabbath is also much more generally observed than heretofore as a day of holy rest. The people raise twice the amount of grain they did three years ago. Their houses, barns, fields, orchards, all bear testimony to what the gospel does to promote the comfort and welfare of the people.

In February last a general convention of the Christian chiefs residing on five reservations in this part of the state of New York, was held at Cattaraugus, at which various subjects relating to the improvement and welfare of the Indians were discussed, and a general temperance society and missionary society were organized. A similar convention is expected to be held annually, and will probably result in much good.

SUMMARY.

The twelve missions under the care of the Board embrace fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single;—making a total of *two hundred and fifty-three* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-five schools; and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred members. Our printing-presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages in twelve different languages.

Seven ordained missionaries and one assistant missionary are under appointments to different, and most of them distant, fields of labor—to proceed to their respective fields within a few months. Most of these are to be accompanied by wives. Three other missionaries have also been appointed, but the time of their departure is not yet determined.

CONCLUSION.

Twenty years ago, the fundamental principle of Christian morals, that it is the duty of *EVERY ONE to take some part in sending the gospel to the heathen*, was almost latent in our churches. It attracted little attention in any part of the country, and exerted almost no influence. But there has been a great and happy change. The excitement occasioned by the sending forth of missionaries, produced, by the blessing of God, a resurrection of that principle in our churches, and ever since it has been gaining attention; till now, it would be almost as easy to shut up the

orb of day as to hide it from view. It is recognized in thousands of pulpits, and lecture-rooms, and inquiry-meetings; not only among the denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians. Far and wide through the land, it enters into the system of family and Sabbath-school instruction. You meet with it also in tracts, and religious newspapers, and monthly religious journals, and religious books of every size and description.

As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more in our churches, that men contribute in support of benevolent objects from *principle*—from a *deep and settled conviction of duty*, rather than from *excitement*. This is a fact most auspicious in its bearing on the perpetuity and growth of the missionary enterprise. Children trained up for this work, may be expected to feel and do more for it than their parents who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on from generation to generation. A larger and larger number of individuals will engage in the glorious enterprise, and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the gospel. Such has been the fact for twenty years past; and such it will be, we believe, for years and even ages to come; till the earth is filled with ministers of the gospel, and Bibles, and tracts, and till the Holy Ghost comes down to bless these means for the subjugation of all nations to the truth.

A second fact of some importance is, that not less than a fourth part of the pagan world is at this moment subject to protestant governments. It is easy to see, also, that all pagan and Mohammedan countries are coming, one after another, under the power, or at least under the commanding influence, of nations nominally Christian.

Another fact of great interest is this—that by means of a few languages we may reach the greater part of mankind. This is true, notwithstanding the very great number of languages in the world. The Chinese language is spoken by not less than a fifth part of our race. Throughout the whole of southern Africa there appears to be, substantially, but two languages. The Polynesian islands, though scattered over a great ocean, and embracing different dialects, are believed to contain not more than one or two languages. And the farther researches on this subject are prosecuted, the less formidable does the obstacle appear to be, which is found in the different languages and dialects of mankind.

The power of the press, is another fact of amazing interest. It is a gift, which we should probably all choose in preference to that of tongues, if we could have but one. It multiplies the Holy Scriptures by thousands and hundreds of thousands, in a single year; and will yet multiply them by millions and hundreds of millions, in the same time; and so far as the means are concerned for sending the gospel through the earth, it suffices, of itself, to place us incomparably in advance of the primitive ages of the church.

Another fact of commanding interest is this—that very many, if not all the leading superstitions of the world, are comparatively in their

dotage. Not one of them stands forth in the giant strength of youth. Not one of them exerts the sway it once did over the imagination and passions of their votaries. The contrary is true to an animating extent. Our western Indians, for instance, have scarcely anything remaining of their ancient superstitions to oppose the gospel. The idolatrous system of the Sandwich islanders died of old age. The religion of India, at present, consists more in *usage*, than in *passion*; and long is the time since the religion of China was animated by mind and feeling. As for Mohammedanism and Popery, they are on the wane, and cannot possibly recover.

The last and perhaps the most remarkable fact which will be mentioned, is—that the work of publishing the gospel to the heathen is begun auspiciously, and almost simultaneously and without concert, in most of the great districts of the uncivilized world. Thus, among the American Indians, the work of publishing the gospel is begun in Labrador, and in not less than one hundred and forty places along our northern frontiers and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and northeast. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun on the north, in the centre, and on all sides. India is assailed by the soldiers of the cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish empire. Among the mountains of Caucasus, between the Black and Caspian seas, it is begun; and in the ancient seats of the human race, upon the plains of Shinar. It is begun in the elevated regions of central Asia, among the worshippers of the Grand Lama. From thence China will one day be entered from the north; and some are now preparing and more are hastening to assail it from the south. And finally, the work of publishing the gospel in the ten thousand islands of the Indian and Pacific oceans, is begun at both extremities of that vast and interesting archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the gospel everywhere in the shortest time. Far better is it to have the seven hundred missionaries, now among the heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by missionaries among the heathen are less than six hundred, they are providentially such in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumors of the efforts made by Christian missionaries. They are such, that by means of these several Christian missions, each pleading in behalf of its respective district, the *WHOLE WORLD* is, as it were, calling for relief, within the view and hearing of the Christian church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.

Proceedings of the Board.

Syria.

LETTER FROM MR. WHITING, DATED JUNE 20, 1832.

Decisive measures taken by a Merchant to ascertain whether Asaad Shidiak were living.

MY DEAR SIR—Knowing that you, in common with thousands in America, feel a deep and painful interest in every thing relating to Asaad Esh Shidiak, I hasten to communicate to you the result of an investigation, which has just taken place with the view of ascertaining his fate, and of effecting his release, in case he should be found alive. This effort has been made by our enterprising friend and Christian brother, Mr. Robert Tod, an English merchant, late of Alexandria, now resident at Beyroot. Mr. Tod has promised us a copy of his journal, embracing an account of his interview with Ibrahim Pasha and the Emeer Besheer, as well as of his visit and observations at Canoben: this journal we shall not fail to forward to you as soon as possible. Meanwhile you will be interested in learning the simple fact, that after a most thorough personal examination of every room, closet, corner, and chest in the convent, in which examination he was assisted by ten armed soldiers, *Asaad was not to be found*; and the strong impression left on the mind of Mr. Tod, after all that he saw and heard at Canoben and elsewhere on his tour, is that *he is dead*. The account which was uniformly given, in Canoben and the vicinity, was that he died nearly two years ago, of a dropsy.

Mr. Tod had for years taken a lively interest in the history of Asaad; and I believe it was while in England, preparing for his voyage to Syria, that he resolved upon making an effort in his behalf, at the earliest possible opportunity. Accordingly, about two weeks ago, his business being so arranged that he could leave it for a few days, he set off for the camp of Ibrahim Pasha at Acre. He arrived immediately after the surrender of the town and fortress to the Egyptian troops, and while Ibrahim, who had headed the last deadly assault in person, was yet receiving the congratulations of his friends; having just sent off Abdallah Pasha a prisoner to Alexandria. A more favorable hour could not have been desired. The pasha very readily granted him a private interview, and listened with great interest and surprise to his representation respecting Asaad. When Mr. T. had finished, his highness said that he must talk with the Emeer Besheer, to whom, he remarked, it properly belonged to investigate the affair, and who was ex-

pected at the camp the next day, after which he would see Mr. Tod again. At a subsequent interview he informed Mr. T. that the Emeer Besheer was directed to furnish him with a guard of soldiers, who should accompany him wherever he might wish to go in search of Asaad Shidiak, with orders to carry the convent of Canoben, or any other convent or building in Mount Lebanon, by assault, if necessary, to pursue the search as far as Mr. T. should choose, and to bring the man, if he could be found, to such place as he should direct. This order of the pasha, so promptly given, was as promptly obeyed by the emeer; although the latter was evidently mortified, and could not but feel himself reflected upon, by the enterprise. Being furnished accordingly with a decade of soldiers, and proper letters to the patriarch, &c., Mr. Tod proceeded directly to the convent of Canoben, and in the name of the Emeer Besheer demanded Asaad Esh Shidiak. He thought it not improbable that he might meet with opposition and insult: but instead of this, the doors of the convent were thrown open to him; the monks, and even the patriarch himself, treating him in the most respectful and obsequious manner, anticipating his wishes, and running to open every place in the building in which it was possible that a man could be concealed. They were evidently panic-struck, and trembled; as though conscious that the blood of the righteous was found in their skirts, and expecting that it was now to be visited upon their heads. They assured Mr. T. that Asaad was long since dead; they showed him the little cell in which he had been confined; and also, at a little distance from the convent, what they said was his grave, offering to disinter the body instantly if he desired it.

The preceding statement suggests the following remarks:

1. The evidence of Asaad's death, if it is not rendered entirely conclusive, is certainly much augmented by this investigation. This evidence may be briefly stated under the following particulars. (1) His absence from the place where he is known to have been long confined. (2) The known desire of those who had him completely in their power, that he should be dead, in connection with the fact that their known character is such as to have presented no moral difficulties in the way of effecting his death. (3) Even if no direct and violent measures were resorted to, by way of hastening his death, the improbability of his surviving, without a miracle, six or seven years of confinement and suffering, such as he endured at least during the period in which we had any certain knowledge of his situation. (4) The concurrent testimony of

all in the vicinity of Canobeen who were interrogated by Mr. Tod, and the impression made upon his mind by the looks and manner of those especially who were in the convent, when authoritative inquisition was made for their prisoner. These persons unquestionably know whether the man is alive or dead; and if he were alive, they were under every inducement which extreme consternation and terror could create, to deliver him up. (5) The unhesitating manner in which the Emeer Besheer declared to Ibrahim Pasha, when interrogated on the subject, that the man was dead. (6) The testimony of a European physician lately in the service of Abdallah Pasha, that the pasha told him, "he had intended to liberate Asaad, but that the Emeer Besheer had poisoned him!"

2. Equally strong, at least, is the evidence that no change in Asaad's principles took place during his confinement, and that he continued, to the very last, firm and faithful in his adherence to the truth for which he suffered. Had he returned to the Romish faith, the fact could have been proved; his enemies had great facilities and powerful motives for proving it. *But it never was proved. There is the most satisfactory reason for believing that Asaad Shidiak "endured unto the end" and is "SAVED."* This consideration will comfort the hearts of all his Christian brethren throughout the world, who have sympathised in his extraordinary sufferings. To his and our covenant God, whose astonishing grace sustained him, be all the glory forever.

3. Although this enterprise has not resulted in the discovery and release of our persecuted brother, (of which result we had indeed but very faint hopes,) yet we doubt not it will be productive of good in various ways. Good has in fact resulted from it already. The Maronite patriarch has been taught this salutary lesson, that his power to persecute and kill the people of God because they will read the Bible and refuse to worship images and pray to the dead, has a limit. His authority has been trampled upon, in the sight, as it were, of all his people, and of all Syria; and it is now, in effect, proclaimed throughout all Mount Lebanon, by the highest authority in the country, that under the new government, (which at present seems likely to be established in Syria,) religious persecution will not be tolerated. The people, we trust, will now dare to receive the holy Scriptures, to think for themselves, and serve God as their own consciences, and not their priests or patriarchs, shall dictate. Mr. Tod saw among the people, every where on his return, the most unequivocal tokens of joy at the humiliation of the patriarch.

4. The question may very naturally arise in the minds of some who do not know or distinctly remember Asaad's history, could not this enterprise have been

undertaken at an earlier period, and while there was a stronger probability of effecting the liberation of Asaad? It is impossible to say with certainty what would have been the result, if a suitable application to the local authorities had been made, while the former pasha was in power, and while Asaad was known to be alive, with the view of having the case prosecuted, if necessary, at Constantinople. There appears much reason to think that the measure might have been successful. Your missionaries earnestly desired that such an application should be made; and they did all which they thought they could with propriety do to cause it to be made. But it was not in their power, as is well known, to make the application in person; nor had they then any friend in the country who was both able and willing to do it. It ought to be mentioned that one reason why those friends of Asaad in this country who have influence with the government, declined interfering in his behalf, was the apprehension that if any thing of that nature were attempted, the patriarch might get early knowledge of the fact, and be exasperated to such a degree as to put an immediate end to the poor man's life.

Soliciting your continued prayers, and the prayers of all the friends of Asaad Shidiak, that the things which have happened to him may turn out to the furtherance of the gospel in this country, and that the Lord would now set before us an open door, which no man shall be able to shut;

I remain, my dear Sir,

affectionately yours in the gospel.

G. B. WHITING.

ASAAD SHIDIAC was born about the year 1797, in a district a little north of Beyroot. His family belonged to the Maronite church, a papal sect on Mount Lebanon. At the age of sixteen, he entered one of the Romish colleges of Syria, and spent a year and a half in studying Arabic and Syriac, logic and theology. After this he passed two years teaching theology to the monks of a convent in a place five miles southeast of Beyroot, and then became secretary to the Maronite patriarch. At length he fell under the suspicions of the Emeer Besheer, who commanded the patriarch to dismiss him from his service. Being thus cut off from employment by those who ought to have befriended him, Asaad applied to the Rev. Jonas King, then in Syria, for employment as instructor in Syriac, and was accepted. While he was fond of engaging Mr. King in argumentative conversations for the purpose of proving him in error, he read the word of God with great diligence and interest. What finally decided his mind in favor of the truth, was an effort he made to answer Mr. King's farewell letter to his friends in Syria, in which the Scriptures are arrayed against the errors of the

Romish church. His understanding and heart were overcome, and he ceased to be a controversialist, and became an inquirer after the truth. His vigorous and active mind was alive to the subject. He often remarked, that he was full of anxiety, and found no rest for the sole of his foot. In many things he saw the Romish church to be wrong, and in some things he thought the missionaries so. Their apparent tranquillity of mind was a matter of surprise to him. "I seem," he said, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the missionaries in my views, and therefore do not please them. My own countrymen are in so much error, I cannot please them. God I have no reason to think I please; nor do I please myself. What shall I do?" This was in the year 1826.

In the early part of 1827, he went home to his friends, and then made a visit to the patriarch of the Maronites at Der Alma. Here he had many discussions with the patriarch and the priests, constantly appealing to the Scriptures, and finally proposed that the gospel should be regularly preached by himself and others to the Maronite people. The result was, that he encountered great opposition, and finally was deprived of all his copies of the word of God, and regarded and treated as a heretic.

Two days after being thus denied the use of the Scriptures, he wrote to Mr. Bird in the following manner.

"I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor honor, nor dignity, nor office, nor any thing in creation, may separate me from his love."

Finding the wrath and cruelty of his persecutors increased by the daily discussions in which he was engaged, he resolved to leave them; and about midnight, on the first of March 1826, committing himself to the protection of God, he fled from the convent, and went to the missionaries at Beyroot.

He was followed by his brother, and finally by his mother, with earnest entreaties not to disgrace their family by any further connection with the missionaries. To pacify them, he finally consented to visit his paternal home. He had not been there long, however, before he was taken by force, and imprisoned by the patriarch. His prison-house was at Canobeen, the convent explored by Mr. Tod, and he was kept in close confinement, and for a time was beaten daily. It was required of him, in the most threatening manner, to surrender his conscience to the Roman Catholic church, and bless all

whom she blessed, and curse all whom she cursed. He replied, "It has been said by the mouth of the Holy One, *Bless and curse not.*" After other similar conversation, they reviled him, and spurned him away from their sight, and began to meditate measures of violence against him.

Though strictly confined, he does not seem to have been uniformly chained, and twice he attempted to escape. On the last occasion he was loaded with irons, cast into a dark filthy room, and bastinadoed every day for eight days, sometimes fainting under the operation, till he was near death. He was then left in his misery, his bed a thin flag mat, his covering only his common clothes. The door of his prison was filled with stone and mortar, and his food was a scanty portion of bread and water. In this loathsome dungeon, to which there was no access except a small loop-hole through which they passed his food, he lay for several days. The heart of a priest was at length moved with pity, and he obtained permission to open the door, and take off the irons from the suffering man.

If it be true that Asaad is dead, there is no doubt but he remained in confinement till the close of his life, and there is reason to think that his sufferings were great to the last.

His case altogether is remarkable; and in him we find proof, that there are noble materials for the grace of God to operate upon in the regions of Mount Lebanon.

There can be no longer any objection to publishing his memoir, and circulating it extensively among the Maronites; and after all that has passed, there can be no doubt but it will be read; and if read, it will be felt. Only a small part of the interesting facts in his history have been referred to in the preceding outline of his life. In view of the whole, his faith and constancy would appear admirable. The anathemas of his church, the tears of his half-distracted mother, the furious menaces of brothers, uncles, and townsmen, the general odium of an extensive acquaintance, imprisonment, chains, the torturing bastinado, exposure in the most abject and suffering condition to the coarse insults of a misled and vicious populace, and the malignant revilings of a tyrannical priesthood—all had no power to shake the constancy of his attachment to the truth, and of his faith in God. The spirit he manifested was that of a martyr; and, if our information concerning him be correct, he died a martyr, and his memory will be blessed.

The journal of Mr. Tod has been received since the foregoing was in type, and will be inserted in the next number. Mr. Bird has also been requested to prepare a Memoir of Asaad, if convinced of the reality of his death, for publication in this country.

Proceedings of other Societies.

FOREIGN.

NETHERLANDS MISSIONARY SOCIETY.

Residence of Rev. Charles Gutzlaff in Siam.

Mr. Gutzlaff resided almost three years in Siam previous to the arrival of Mr. Abeel in July 1831. He then left on an exploring tour along the eastern coast of China, as was stated in the last volume of the *Herald*, p. 256. The *Chinese Repository*, a monthly publication at Canton, edited by Dr. Morrison, Mr. Bridgman, and one or two other gentlemen, contains some interesting extracts from Mr. Gutzlaff's journal while residing in Siam, a part of which will be here copied.

During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of our time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Savior. The demand for books, the inquiries after the truth, the friendship shown, were most favorable tokens of divine approbation upon our feeble endeavors. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Buddhism; and as the votaries of a western religion had conquered Burmah, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again aroused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the gospel would very soon triumph over all false religions. Constant inquiries were made about the certain time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take between Quedah and themselves. When the king first heard of their neutrality he exclaimed: "I behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful." This favorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons

of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness, from farther labor there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavored to rally my robust constitution, I could readily perceive, that I was verging, daily, with quick strides, towards the grave; and a burial place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievements of our endeavors, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is unsteady; their attachment to the gospel, as the word of eternal life, has never been very severe; neither could we fully succeed in fixing their minds on the Savior. Though all religions are tolerated in Siam, yet Buddhism is the religion of the state, and all the public institutions are for the promotion of this superstition. We were allowed to preach in the temples of Budhu; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen especially, if we keep in mind that they are duly inculcated and almost every male in Siam, for a certain time, becomes a priest in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection they are equally void of that standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are every where to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favored by an over-ruling Providence, I had equal access to the palace, and to the cottage; and was frequently against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth, of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English; can write a little; can imitate works of European artizans; and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation; but his elder brother, Chow-fa-yay, who is just now

a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the Phra Klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual by means of whom he may gain any influence. Chow-nin, the step-brother of the king, is a young man, of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christians, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom.

In relating these facts I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination; for it is burthensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged that, in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the king.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them the favorite chaplain of his majesty, the other a young man of good parts, but without experience—were anxious to be fully instructed in the doctrines of the gospel. They came during the night, and persevered in their application, even with neglect of the study of Bali, the sacred language, and of their usual services in Buddhism. The elder, a most intelligent man, about twenty years of age, continued for months to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow-citizens; a Cambodian priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bankok* will outweigh Calcutta. But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in

all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them, are eventually realized; and their character as faithful children of the Romish church, has not been rarely exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty are found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company.

When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the king, until he had sent a trust worthy person to ascertain the fact. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. English as well as Americans, are disencumbered in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

As the lax, indifferent religious principles of the Chinese, do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, they frequently become for a certain time Siamese priests. Within two or three generations, all the distinguished marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the king, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves to the king, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it.

AMERICAN BAPTIST BOARD OF MISSIONS.

Burman Mission.

A letter from Mr. Judson, dated Dec. 29, 1831, states the number baptised by the mission and received into the Christian church, by the members of the mission, since its commencement in July, 1813.

Year.	Place.	Native.	For.	Total.
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824	War.			—
1825				—
1826	Enmah,	3		3
1827	Amherst,	1		1
1828	Maul and Tavoy,	29	4	33
1829	Rang. Maulmein and Tavoy.	39	12	51
1830		43	8	50
1831		128	89	217

* The population of Bankok in 1827 was 401,300 souls, of whom 360,000 were Chinese.

Total, 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded and eleven have died in the faith.

A day later, Mrs. Boardman thus writes from Tavoy.

Since the date of my last, 20 more have been added to the church, making 76 who have been baptised the present year, and 115 since our removal to Tavoy in 1828. Three have been excluded and two have died; leaving the present number 110. They are mostly Karens, living two or three days' journey distant, who, by their frequent visits to us, over almost impassable mountains and through deserts, the haunt of the tiger, evince a love for the gospel seldom surpassed. What would the Christians in New England think of travelling 40 or 50 miles on foot to hear a sermon and beg a Christian book? A good Christian woman who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the company could cut down trees and lay across the streams for her to get over on; and sometimes she forded the streams herself, when the water reached her chin. She said she was more afraid of the alligators, than any thing else. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time and in the right way*, that a large company of the best disciples came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong on every subject; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month, and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year. Cases have sometimes occurred which demanded reproof; but in every instance the spirit subsequently manifested, has been such as to endear the individuals more than ever to our hearts.

Not long since a complaint was brought of improper conduct in two of our dear school boys, both members of the church. It was not an act of downright immorality; but very improper and deserving of censure and sharp reproof, which it met. They appeared penitent, though not so much so as I could have wished; but the next morning, when the scholars came to my room for worship, the countenances of the two offenders evinced deep emotion, and one of them could not look at me without weeping. Soon as worship was over, with tears and sobs, they expressed their abhorrence of the conduct of which they had been guilty; and as the offence was committed before their schoolmates, they said they could not be happy in their minds till they had begged all the boys not to follow their example. I mingled my tears with theirs.

Among the Karens, the attention to religion has greatly increased of late, and some of the converts are very interesting cases. Two young men, who were educated at Burman monasteries, have come out decidedly in favor of Christianity; and one of them has been baptised with his wife, whom he has taught to read.

VOL. XXIX.

ORIENTAL TRANSLATION FUND SOCIETY OF GREAT BRITAIN AND IRELAND.

Proceedings in relation to the American Mission in Ceylon.

THE Oriental Translation Fund Society of Great Britain and Ireland, held its anniversary in London on the 23d of June, Sir Gore Ouseley in the chair. The Duke of Wellington and other distinguished persons were present. In the course of the meeting, a resolution of thanks to the American Board of Commissioners for Foreign Missions, for the encouragement it has given to the literary and scientific researches of its missionaries in Ceylon, was proposed by Sir Alexander Johnstone, formerly chief justice of Ceylon, seconded by Sir William Ouseley, and unanimously adopted. Mr. Vail, American charge d'affaires, being present by invitation, expressed his acknowledgments for the honor done by the resolution to his nation and to the Board and its missionaries.

Subjoined is the resolution, with the letter from Sir Alexander Johnstone enclosing it, and Mr. Vail's reply; copies of which were forwarded by Mr. Vail to the officers of the Board through the hands of the Hon. Mr. Silsbee of Salem.

ROYAL SOCIETY'S HOUSE,
14 Grafton-street—Bond-street.
LONDON, 23th July, 1832.

Copy of a resolution moved by Sir Alexander Johnstone, and unanimously passed at the anniversary meeting of the Subscribers of the Oriental Translation Fund of Great Britain and Ireland, held on the 23d of June, 1832.

"That the thanks of this meeting be conveyed through the Minister of the United States to the Board of Commissioners for Foreign Missions, for the liberal and enlightened manner in which they have encouraged the literary and scientific researches of the American missionaries established on Ceylon, and for the assistance which they have thereby afforded to this committee in obtaining translations of very valuable works in the Tamul language."

[Sir Alexander Johnstone to A. Vail, Esq.]

19, Great Cumberland Place, Sept. 22, 1832.

DEAR SIR—I have the honor to enclose you a copy of the resolution of thanks to the American Board of Commissioners for Foreign Missions, moved by me, and unanimously adopted by the meeting, at the last anniversary of the Subscribers to the Oriental Translation Fund of Great Britain and Ireland.

I availed myself of the favorable opportunity which your presence at that meeting, as minister of the United States, afforded me, to point out to the other distinguished persons who attended, how much Great Britain and her East India possessions are indebted to that Board, for keeping up in the island of Ceylon, at their own expense, a mission, which, from its local situation and admirable institutions, is so well calculated to improve the understandings, and to raise the moral

character of the natives of that island and of the opposite peninsula of India.

The members of this mission have acquired a thorough knowledge of the Tamil language, and of the religion, literature, and usages of the natives, and have employed that knowledge for the practical purposes of instructing them in the English language, and in such of the arts and sciences of Europe, as must make them acquainted with some of the most remarkable discoveries of modern times, and gradually but effectually dispel from their minds many of those pernicious opinions and ancient prejudices, which are generally entertained by them upon all subjects connected with their religion, their morals, and their philosophy.

I felt myself the more particularly called upon to move such a resolution, because I was chief justice and president of his majesty's council on Ceylon, at the time the American missionaries first reached that island, and was the person who, from the high opinion I had formed of the nature of the mission, of the character of its members, and of the advantages which the cause of religion and civilization would derive from its success, strongly urged the missionaries to fix their establishment in the province of Jaffna, which, from its geographical position with respect to the peninsula of India, would enable them to direct their attention as well to the natives of that peninsula, as to those of the island of Ceylon.

The reports which they have from time to time published of their proceedings, will show you the rapid progress which they have made in their several objects, and the many important and beneficial effects which their labors must ultimately produce upon the condition of the people and the state of the country.

It must be a matter of congratulation to the friends of religion and civilization in every part of the world, to see the citizens of the United States and the subjects of Great Britain in the island of Ceylon, mutually recollecting, under the immediate protection of the British government, their common origin and their common sympathies; but mutually forgetting, under the peaceful influence of the Christian religion, their former jealousies and their national animosities, and co-operating with equal zeal and prudence in spreading the English, their common language, into every part of India, in instructing the understanding and improving the morals and social feelings of the natives of every caste and religious persuasion, and in rendering applicable and advantageous to their present situation all those moral and political institutions which, under various modifications, have in all ages and countries, whenever and wherever introduced with prudence and moderation, invariably secured the liberty of the subject, the authority of the government, and the prosperity of the nation.

I have the honor to be, dear Sir, your most obedient and most faithful servant,
(Signed) ALEXANDER JOHNSTONE.

[A. Vail, Esq. to Sir Alexander Johnstone.]

304, Regent Street, Sept. 29, 1832.

DEAR SIR—On my return from a visit to friends in the country, I was honored with your communication of the 22d inst., containing a copy of the resolution adopted on the 23d of June last, by the Subscribers to the Oriental Translation Fund of Great Britain and Ireland, at the anniversary meeting of the Association, to which I had the honor of being invited.

While the very flattering manner in which the resolution referred to, expresses the acknowledgments of the Association for the encouragement and aid it has received in its scientific researches, from the Board of Commissioners for Foreign Missions, cannot but be very gratifying to every American, it is rendered still more so to me, who had the satisfaction of hearing the very eloquent address with which that resolution was introduced by you. It will give me very great pleasure to avail myself of the earliest opportunity to transmit the resolution, with a copy of your letter accompanying it, to a friend in Salem, to be by him delivered to the Board of Commissioners for Foreign Missions; and although myself unconnected with that institution, I feel authorised to assure you, and beg leave, through you, to convey the same assurance to the other subscribers of the Translation Fund, that my fellow citizens will consider this flattering testimony from their trans-atlantic coadjutors, as a most valuable reward for their successful exertions in the advancement of oriental learning.

I have the honor to be with great esteem,
dear Sir, your most obedient servant,
(Signed) A. VAIL.

DOMESTIC.

ABSTRACT OF THE SEVENTH ANNUAL REPORT OF THE PRISON DISCIPLINE SOCIETY.

IMPRISONMENT FOR DEBT.—*New Hampshire.* In this state no person can be imprisoned for less than \$13.33; the prison limits extend to the limits of the town: and in the whole state, probably not more than 200 persons are imprisoned annually, out of a population of 269,000; while in Boston, Mass., out of a population of about 60,000, 682 persons were imprisoned for debt from June 1, 1831, to May 10, 1832. The governor in his message to the legislature at the last session, recommended a still further mitigation in the laws on this subject. *Massachusetts.* The law of March 19, 1831, exempting all persons from imprisonment for sums less than \$10, if the debt was contracted subsequently to July 1, 1831, and exempting females from imprisonment for debt for all sums, has had the effect already in Boston, to save from imprisonment about 300 persons. And the number saved from imprisonment in the whole state, in the same period, is estimated at about 700. The governor in his message, and a report of a commission instituted by the authority of the government, recommended a further melioration of the laws; but nothing was done by the legislature. *Connecticut.* Since 1826 no female can be imprisoned for debt. With this exception, any person may be imprisoned for any sum. If poor, however, and unable to pay, he may take the oath in four days, and be discharged. *New York.* The law of April 26, 1831, to abolish imprisonment for debt and to punish fraudulent debtors, went into operation March 1, 1832, on sums less than \$50, and June 1, 1832, on larger sums. Although the law had not gone into operation at the date of the Report on sums above \$50, it had almost entirely cleared the jails of that great state, containing almost 2,000,000 of inhabitants or nearly one sixth of the whole population of the country, of poor debtors; and, as a general

fact, the law meets the approbation of almost all classes of the community. *Kentucky.* A law abolishing imprisonment for debt has been in operation in this state more than nine years; and has had a decidedly good practical operation, and the impression on the public mind in regard to it is decidedly favorable.

PRISONS AND DISCIPLINE OF PRISONS.—
New Hampshire. *State-prison at Concord,* of the old and defective construction. The system of discipline and general management of the institution as good as they, probably, can be in such a building. At the last session of the legislature provision was made for the erection of a new building, on the improved plan of construction, and \$3,000 appropriated for the purpose. May 15, 1832, there were 89 prisoners, all males.

Vermont. *State-prison at Windsor,* on the new plan, finished and occupied during the last year. The change quite satisfactory to all. \$300 per annum allowed by the legislature for the services of a chaplain.

Massachusetts. *State-prison at Charlestown,* of the new construction. There has been a great diminution in the number of convicts. In 1816, 17, and 18, the numbers committed to this prison varied from 130 to 165: in the year ending Oct. 1, 1831, the number was 71—less than were received, with one exception, in any year from 1807 to 1827. One year since the number of prisoners exceeded 300; May 21, 1832, it was 225. The average number committed annually for ten years, from 1815 to 1826, was 98; which is 27 more than the number for last year. Among the causes of this diminution are the following, which, it may be hoped, will be permanent causes of similar results in future years. 1. The temperance reformation. 2. The system of Sabbath school instruction. 3. The House of Reformation for Juvenile Delinquents. 4. The reform in prison discipline. There is in this prison a very flourishing and useful Sabbath school, taught, from Sabbath to Sabbath, by 30 or 40 gentlemen, respectable citizens of Boston, Charlestown and Cambridge; and this alternately, so as to make the whole number who have been thus engaged within the past year probably not less than 500. The prison has supported itself during the last year. The government has, by law, provided for the whole support of the chaplain. *Leverett Street Jail and House of Correction, Boston.* An appropriation of \$20,000 has been made for the purpose of altering one of the public buildings at South Boston, so as to make it contain 200 solitary cells, for a house of correction. *House of Reformation at South Boston.* This institution only wants, to make it a model worthy of imitation in all respects, a new building, which it is likely to be provided with speedily. Expenses the last year, \$6,500. Inmates May 21, 1832, 121. Apprenticed during the last year, 56. Numbers returned of all apprenticed, 6. Number of deaths, 0. Average number in the hospital, 0. *Asylum for Poor and Imprisoned Lunatics at Worcester.* The edifice is erected, at an expense within the original appropriation of \$30,000; and altogether without the use of ardent spirits.

Connecticut. *State-prison at Wethersfield.* A reformed prison, in scarcely any respect inferior to any other, and in some respects superior to all others, on the same plan. Convicts April 1, 1832, 192; 74 males, 18 females. Deaths the last year, 2. Earnings of the prisoners, above every expenditure, in the year ending March 31,

1832, \$8,713 53. A Sabbath school is taught by the people of Wethersfield. A chapel, for the use of this school and for public worship has been fitted up, and provision made for a chaplain, by the state.

New York. *State-prison at Auburn;* on the new plan. Convicts Jan. 1, 1832, 646; exceeding the number of solitary cells by about 100; which has caused a temporary departure from the principle of solitary confinement at night; to remedy which evil, the legislature, at its last session, made provision for the erection of additional solitary cells. The earnings of the convicts, during eleven months ending Sept. 30, 1831, exceeded the expenditures \$1,803 83. Among those discharged from the prison during the past year, by pardon and expiration of sentence, there were, of superior education 2; of decent common education 36; of very poor education 30. Of this number 95 had been addicted to habits of intemperance. The male convicts in the prison Jan. 1, 1832, are classed with reference to their former habits of drinking, as follows; grossly intemperate 209; moderately intemperate (regular drinking, and occasional intoxication,) 258; temperate drinkers 132; total abstainers or nearly so, 19. Of these, 346 were under the influence of ardent spirits at the time of the commission of their crimes. The condition of the females in this prison, about 30 in number, is most deplorable—confined night and day in a single room, small and imperfectly ventilated, in the fourth story, remote from the post of any officer, and accessible only through four bolted doors. A Sabbath school is maintained with success; and the efforts of the chaplain for the moral and spiritual benefit of the prisoners are attended with encouraging success. *State-prison at Sing-Sing.* The state treasury has been drawn upon for the support of this prison, during the past year, \$30,000. Convicts Sept. 30, 1831, 980. Condition of the female prisoners, similar to that at Auburn. The erection of a separate prison for this class of convicts, in both places, is recommended by the inspectors. A Sabbath school has been in successful operation during the past year. There is much reading of the Scriptures among the prisoners. The labors of the chaplain have been attended with some special blessing: "the power of divine truth has evidently seized the minds and consciences of not a few in a signal manner." *Criminal and Debtors' Prison, New York City.* A building is nearly completed, on Blackwell's Island, consisting of two wings, each comprising 250 cells on the general plan of the prisons at Auburn and Wethersfield, and a centre-house for the keeper's residence, chapel, infirmary, &c. The old penitentiary building, at Bellevue, is now principally occupied by state female convicts, and untried prisoners and vagrants. The old bridewell is now the debtors' prison. And the old debtors' jail has been fitted up for public offices. The city of New York has made great progress during the past year in this department of benevolence. *House of Refuge, New York city.* Inmates Jan. 1, 1832, 182. Apprenticed during the year, 122. Returned of those formerly apprenticed, 13. Returned to their friends, 14. Whole number received in seven years, 1,159. Health of the institution almost perfect.

New Jersey. *State-prison at Lambertton;* of the old construction; the institution in a most melancholy condition, contributing more to the increase than the diminution of crime, to the obduracy than the reformation of the offender.

Pennsylvania. New Penitentiary at Philadelphia. An institution of a peculiar character: solitary confinement day and night, with labor a suitable portion of the day, and instruction in labor, morals and religion. In confinement Jan. 1, 1832, 87. The current expenses of the prisoners have been defrayed, in most cases, by their labor. Of the 21 discharged since the system went into operation July 1, 1829, an unfavorable report has been heard of only one. **Walnut Street and Arch Street Prisons, Philadelphia;** still, what they have repeatedly been noticed by grand juries and prison societies as being, "great nuisances." **House of Refuge in Philadelphia.** Inmates Jan. 1, 1832, 157. Apprenticed 49: returned to their friends, 17: sent to sea, 2; died, 2. The beneficial effects of the institution are decided and manifest.

Georgia. Penitentiary at Milledgeville. The legislature, at its last session, passed a law to abolish it.

Tennessee. State-prison at Nashville. Plan of the building essentially the same as that at Auburn and Sing-Sing. Prisoners, 43.

Ohio. State-prison at Columbus; on the old plan. "Experience" says the governor, "has proved that it is a school of vice and immorality." The governor and the standing committee of the legislature recommend the erection of a new prison, containing at least 500 solitary cells.

The report also contains brief notices in relation to imprisonment for debt and the discipline of prisons, in Great Britain, in France, in Germany, and in the Island of Malta.

Miscellanies.

DAY OF FASTING AND PRAYER FOR THE CONVERSION OF THE WORLD.

THE following is extracted from the Minutes of the last General Assembly of the Presbyterian Church of the United States.

It being understood, that Christians and churches, both in this country and in Europe, have at different times desired the public designation of a day to be observed by all Christians throughout the world as a day of fasting and prayer for the outpouring of the Holy Spirit on the whole family of man, and this Assembly being deeply impressed with the importance and high privilege of such an observance; and feeling urged and encouraged to more importunate supplications, in view of the recent revivals of religion in this land, as well as the signs of the present time in relation to the prospects of the church in other nations; therefore,

Resolved, That it be recommended to the ministers and churches under the supervision of the General Assembly of the Presbyterian Church in the United States, and the churches in correspondence with the same, to observe the *First Monday in January 1833*, as a day of *Fasting and Prayer*, for the divine blessing on the ministry of the gospel throughout the world, for the revival of religion in the whole of Christendom, and for the entire success of those benevolent enterprises which have for their object the world's conversion to God.

Resolved, That other denominations of Christians in the United States, and the Christian churches in all other countries, be and they hereby are affectionately, and with Christian salutations, invited to concur in the observance of the day above specified.

Resolved, That these resolutions be published with the signature of the moderator and clerk of the General Assembly, for the information of such synods, assemblies, associations, conferences, conventions, and other ecclesiastical bodies as may choose to recommend the above observance to the churches under their care. And may grace, mercy, and peace be multiplied to all throughout the world who love our Lord Jesus Christ.

BOMBAY MISSIONARY UNION.

THE following results of the experience of the missionaries of different societies in the Mahratta country, are published in the *Oriental Christian Spectator*, as a part of the minutes of proceedings at the annual meeting of the Bombay Missionary Union.

With regard to the most favorable situations for commencing missionary operations, the members were unanimously of opinion, that large cities, mixed communities, places of general resort, and populous districts, present the most inviting fields.

With regard to schools in distant villages, which can be but seldom visited by missionaries, the members were unanimously of opinion, that it is not expedient to support them unless when taught by Christian teachers.

With regard to literature and science, the members were unanimously of opinion, that they should not be propagated unconnected with Christianity, while they can be disseminated in conjunction with it.

American Board of Commissioners for Foreign Missions.

THE MISSIONARY HERALD.

It will be perceived, by the notice of the *Missionary Herald* on the second page of the cover of this number, that the Prudential Committee have altered the terms on which the work is to be gratuitously distributed to the

various classes of contributors in aid of the missions of the Board. This change is the result of much observation and mature deliberation, and will, in point of fact, multiply the number of copies distributed gratuitously. The new regulation takes effect with regard to all donations and contributions received by the Treasurer

after the 31st of March next; and according to it the *Missionary Herald* will then be distributed gratuitously as follows:

To every *Donor*, who does not prefer taking it as a subscriber, and contributes to the Board, at one time, a sum not less than *ten* dollars. (Heretofore the sum has been twelve dollars.)

To every *Collector*, who collects during the year, not less than *fifteen* dollars. (Heretofore the requisite sum has been twenty dollars.)

To the *Treasurer* of every association or society contributing, during one year, not less than *twenty* dollars. (Heretofore the sum has been twelve dollars, and the *Herald* was given to the association.)

To every *Clergyman*, who maintains regularly the monthly concert, at which contributions are made in aid of the missions of the Board, amounting, in a year, to not less than *fifteen* dollars. (Heretofore the sum has been twelve dollars, and the *Herald* has been addressed to the monthly concert.)

For other notices respecting the *Missionary Herald*, see p. 9 of this number.

MONTHLY PAPER.

THE room required for the memoir of Dr. Cornelius and the missions of the Board, renders it expedient to omit the insertion of the *Monthly Paper* in the numbers of the *Herald* for January and February. They will form a part of each of the subsequent numbers.

TWENTY-THIRD ANNUAL REPORT.

THE Twenty-third Annual Report of the Prudential Committee is published and in a course of distribution. A *Summary* of the same may also be had by agents and collectors.

A copy of the Laws and Regulations of the Board, adopted at the last annual meeting, will be sent to all the members, both corporate and honorary.

PROPOSED MISSION AMONG THE NESTORIANS OF PERSIA.

THE Prudential Committee have resolved to commence, by leave of Providence, a mission among the Nestorian Christians of Oormiah, in Persia, as soon as two suitable missionaries are engaged for the enterprise. An account of these people will be found in the researches of Messrs. Smith and Dwight, which are soon to be published, in two volumes 12mo.

DONATION FROM THE AMERICAN TRACT SOCIETY.

THE Executive Committee of the American Tract Society have made another appropriation

for the printing of religious tracts at stations under the care of the Board, as follows: viz.

Mission to China,	\$1,500
Bombay mission,	1,000
Ceylon mission,	1,000
Sandwich Islands mission,	1,000
Mediterranean mission,	1,000
Total,	\$5,500

The same society has also made an additional grant of \$1,500 for Burmah.

EMBARKATION OF MISSIONARIES.

Mr. William C. Sampson, of Utica, N. Y., and his wife, embarked on the ship *Corvo*, captain Towne, for Calcutta, on the 22d of December. Mr. Sampson is to succeed Mr. Garrett as printer to the Bombay mission.

The same ship took out two missionaries of the American Baptist Board, the Rev. Messrs. Webb and Brown, and their wives, and an unmarried female, destined to the Burman mission.

The ship *Mentor*, having on board the fifth reinforcement to the Sandwich Islands mission, mentioned in the last number, sailed from New London on the 21st of November.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—The *Windham South Auxiliary* held its eighth annual meeting at Chaplin, September 28, 1832. The meeting was addressed by Rev. Eli Smith, of the Mediterranean mission, now in this country, and Rev. Horatio Bardwell, General Agent of the Board for New England; who were present as a deputation from the Board. The following resolutions were adopted:

“Resolved, That the following article be added to the constitution.—It shall be the duty of each gentlemen's association to appoint three delegates to attend the annual meetings of the auxiliary.

Resolved, That Messrs. Hough and Rockwell be appointed agents, to visit the several associations previous to the next annual meeting, and, if thought expedient, preach on the subject of missions.

Resolved, That it be considered the duty of each Vice President to attend the annual meetings of the gentlemen's and ladies' associations in his vicinity, for the purpose of diffusing information and giving advice as to the best method of conducting their benevolent operations.”

Rev. Dennis Platt, Canterbury, *Secretary*; Zalmon Storrs, Esq., Mansfield Centre, *Treas.*

NEW JERSEY.—The *Auxiliary of Essex County* was held October 30th, at Newark. The reports of the Treasurer and Executive Committee were read, and addresses delivered by the Rev. Henry White, of the city of New-York, and the Rev. Theron Baldwin, of the State of Illinois. The receipts of the auxiliary of the last year amounted to \$2,481 82; being an increase over the receipts of the preceding year of \$913 22. Rev. Baxter Dickinson, *Secretary*; Hon. Theodore Frelinghuysen, *Treasurer*.

FORMATION OF ASSOCIATIONS.

Central Aux. of Western N. Y. Newark, Rev. B. Bailey, Pres. Justus Baldwin, V. Pres. T. Partridge, Sec. A. Doane, Treas.
Port Bay. Mr. Upham, Pres. Mr. Talcott, V. Pres. E. Benjamin, Sec. E. Wilder, Treas.
Rose. E. Flint, Pres. S. Lovejoy, V. Pres. J. Miller, Sec. G. Henderson, Treas.
Benton. W. Ray, Pres. J. Wood, V. Pres. D. Wood, Sec. J. Whitaker, Treas.
Wolcott. 1st chh. W. Plank, Pres. W. Shepard, V. Pres. N. Church, Sec. E. Y. Monson, Treas.
Wolcott. 2d chh. J. Brinkerhoof, Pres. M. Mark, V. Pres. M. Decker, Sec. D. Cole, Treas.
Seneca Falls. Hon. L. F. Stevens, Pres. S. Silsbee, V. Pres. D. W. Forman, Sec. I. I. Lewis, Treas.

Donations,

FROM NOVEMBER 16TH, TO DECEMBER 15TH,
 INCLUSIVE.

I. AUXILIARY SOCIETIES.

Barnstable co. Ms. Rev. N. Cogswell, Tr.
 Chatham, Gent and la. 50 00
 Truro, Gent. 27,33; la. 17,45; 44 78
 Wellfleet, Gent and la. 60 00—154 78
Brookfield Assn. Ms. A. Newell, Tr.
 Brimfield, La. 64,26; chh. 41; mon. con. 26; sub. sch. 4,49; L. W. 5; Rev. J. V. 3; ded. c. note, 3; 140 75
 Charlton, Gent. 22,03; la. 32,14; 54 17
 East Ware, Gent. and la. 189 83
 New Braintree, Gent. 63,85; la. 60,48; mon. con. 21,22; 145 55
 North Brookfield, Gent. 115,55; la. 93,09; 208 64
 Oakham, Gent. 14,45; la. 25; fem. juv. so. 5,03; mon. con. 8,80; (of which to constitute the Rev. DANIEL TOMLINSON an Honorary Member of the Board, 50;) 53 28
 Palmer, Gent. 9,51; la. 4,87; mon. con. 8,19; 22 57
 South Brookfield, Gent. 20,45; la. 15,01; mon. con. 16; 51 46
 Spencer, Gent. 42; la. 54,22; mon. con. 18,85; 115 67
 Sturbridge, Gent. 58,70; la. 50,81; mon. con. 13; 122 51
 West Brookfield, Gent. 36,25; la. (of which to constitute the Rev. FRANCIS HORTON an Honorary Member of the Board, 50;) 62,60; fem. juv. so. 6,08; 104 93
 Western, Gent. (of which to constitute the Rev. CHARLES FITCH an Honorary Member of the Board, 50;) 59,75; la. 48,61; mon. con. 7,22; 116 98
 West Ware, Gent. 43; la. 29,59; mon. con. 7; 79 59
 1,405 23
 Ded. expenses paid by aux. so. 30 00—1,375 23
Central aux. so. N. J. J. S. Green, Tr. 44 00
Chittenden co. Vt. W. J. Seymour, Tr.
 Essex, La. of 3d chh. 10 26
 Jericho, La. do. 7 00
 Williston, Gent and la. do. 27 00—44 26
Columbia co. N. Y. I. Platt, Tr. 40 00
Essex co. Ms. J. Adams, Tr.
 Salem, Mon. con. in Howard-st. chh. 24 00
Essex co. N. J. T. Frelinghuysen, Tr. 247 51
Fairfield co. East. Ct. S. Sterling, Tr.
 Bethel, Gent. 20; la. 12; 32 00
 Bridgeport, Mr. Blatchford's chh. and so. 21,77; mon. con. 42,04; 63 81
 Brookfield, Char. so. 14,50; gent. 12,53; Dorcas asso. 2,50; 29 53
 Danbury, Gent. 38,73; la. 51; mon. con. 38,22; 127 95
 Huntington, Gent. 60,47; la. 64,06; la. glean. so. 20; mon. con. 13; do. at Huntington Landing, 7,94; 165 47

Munroe, Gent. 26,44; la. 29,74; 56 18
 Redding, Gent. 23,36; la. 26,36; mon. con. 4; 53 72
 Stratford, Gent. 11; la. 1; mon. con. 15; 27 00
 Trumbull, Gent. 12,97; la. 11,17; 24 14
 579 80
 Ded. expenses paid by aux. so. 37—579 43
Fairfield co. West. Ct. M. Marvin, Tr.
 Darien, Gent. and la. 70 07
 New Canaan, Gent. 19,27; la. 27; mon. con. 26,60; 72 87
 North Greenwich, Gent. 25,37; la. 27,28; mon. con. 47,35; to constitute GILBERT CROSE an Honorary Member of the Board, 100 00
 North Stamford, Gent. and la. 20 62
 Norwalk, Gent. 40; la. 60; 100 00
 Ridgebury, La. 20 00
 Ridgefield, La. 25 83
 Stanwich, Gent. 19,15; la. 15,06; mon. con. 8,31; a friend, 34c. 42 86
 West Greenwich, La. 29,30; mon. con. 24; 53 30
 Wilton, Gent. 30,75; la. 27,28; mon. con. 8,37; 66 40—571 95
Franklin co. Ms. F. Ripley, Tr.
 Ashfield, Gent. 37,12; la. 27,78; mon. con. 8,08; 72 98
 Buckland, Gent. 30,12; la. 35,53; mon. con. 10,59; 76 24
 Charlemont, Gent. 33,08; la. 29,49; mon. con. 5,03; c. box, 82c. la. av. of ear rings, 12c. 68 54
 Colrain, Gent. 12,08; la. 20; 32 08
 Conway, Gent. (of which for wes. miss. 50c.) 110,91; la. 96,50; la. av. of gold beads, 4,50; 211 91
 Gill, La. 7 46
 Greenfield, Gent. 33,54; la. 35,11; mon. con. 47,86; 116 51
 Hawley, Gent. 41,39; la. 22,78; 64 17
 West, Gent. and la. 8 94
 Heath, Gent. 42,02; la. 25,32; 67 34
 Montague, Gent. 14,22; la. 12,53; mon. con. 2,51; 29 26
 Northfield, Gent. and la. 16,75; juv. asso. 2,25; 19 00
 Shelburne, Gent. 35,06; la. 38,07; sub. sch. 1,16; 74 29
 Warwick, Gent. 16,25; la. 8,75; 25 00
 Wendell, Gent. and la. 16,58; mon. con. 8,42; 25 00
 898 72
 Ded. expenses paid by aux. so. 12 83—885 89
Hampden co. Ms. S. Warner, Tr.
 Agawam, Gent. 5; la. 10,28; mon. con. 5,01; 20 29
 Blandford, Indiv. 19,34; a friend, 1; do. 69c. 21 03
 Chester, Gent. 28,86; la. 34,52; (of which to constitute the Rev. JONATHAN NASH of Middlefield, an Honorary Member of the Board, 50;) mon. con. 15,80; indiv. 21,52; 100 70
 Chicopee, Gent. and la. 35 31
 Chicopee Factory, Mon. con. 28 17
 East Granville, Gent. and la. 15; indiv. 2; 17 00
 East Longmeadow, A friend, 1 55
 Feeding Hills, Gent. 21 15
 Longmeadow, Gent. 49,50; la. 35,31; mon. con. 21; 105 81
 Ludlow, Gent. 20,79; la. 14,61; 35 40
 Middle Granville, Fem. char. so. for native fem. school at Bombay, 12 78
 Montgomery, Gent. and la. 4 44
 North Wilbraham, La. 8 18
 Tolland, Coll. 15 45
 Westfield, Gent. 100; la. 26; indiv. 41; 167 00
 594 26
 Ded. expenses paid by aux. so. 19 87—574 39
Hartford co. Ct. J. R. Woodbridge, Tr.
 Berlin, Kensington so. La. 24 97

Collinsville, Mon. con. 34; G.	
Case, 5;	39 00
East Hartford, Mon. con.	34 29
Hartford, N. so. Gent.	195 50
Marlboro', La.	17 49
Suffield, 1st so. Mon. con. 10; L.	
Case, 6; P. Case, 6;	22 00—333 25
Lincoln co. Me. W. Rice, Tr.	
New Castle, Gent. 12; la. 15;	27 00
Litchfield co. Ct. F. Deming, Tr.	100 00
Middlesex co. Ms. C. Davis, Tr.	
Bedford, Gent. 10,75; la. 27,84;	38 59
Carlisle, Mon. con.	3 12
Concord, La.	14 56
Lincoln, Indiv. 11,38; mon. con. 7,78; 19 16—75 43	
New Haven co. West, Ct. W. Stebbins, Tr.	
Bethany, Gent. 25,25; la. 6,85;	32 10
Derby, Gent. 48; la. 29; mon. con. 30; 107 00	
Humphreysville, Gent. 5,21; la.	
14,54; mon. con. 3,25;	23 00
Hamden, Mount Carmel, Gent.	
30,38; la. 25,75;	56 13
East Plains, Gent. 7,55; la. 7,61;	15 16
Whitneysville Armory, Gent.	9 31
Middlebury, Benev. so.	29 00
Milford, 1st so. Gent. 69,61; la.	
43,28; chh. coll. 73;	185 89
2d so. Gent. 15; la. 19,36;	34 36
Contrib. of 1st. and 2d so's, 21;	
united mon. con. do. 10;	31 00
North Milford, Gent. 22,25; la.	
23,31; J. Prudden, 12; P. Prudden, 12;	69 56
Oxford, Rev. A. B. 2; E. B. 3;	
two females, 1;	6 00
Prospect, D. M. H. 6; R. H. B. 2;	8 00
Waterbury, Gent. 48,87; la. 30,91;	79 78
West Haven, Gent.	43 28
Woodbridge, Gent. 11,05; la.	
16,50; mon. con. 4,68; Mrs. A.	
Clark, 10;	42 23
Wolcott, Gent. 7,07; la. 15;	22 07

Ded. expenses, &c. paid by aux. so. 2 18—791 69

New Haven city, Ct. C. J. Salter, Tr.	
Coll. at ann. meeting, 33,01; la.	
129,34; gent. of 1st chh. 42; do.	
of N. chh. 8; do. in Yale col-	
lege, 6,25; mon. con. for Nov.	
19,70; do. for Dec. 6,39; av. of	
breast pin, 2;	246 69
New York city and Brooklyn, W. W.	
Chester, Tr.	937 12
Oneida co. N. Y., A. Thomas, Tr.	
Augusta, Fem. benev. so. 34; 1st	
cong. chh. and so. 46,50;	80 50
Bridgewater, Fem. benev. so.	12 00
Fabius, 1st cong. chh.	16 00
Onondaga Hill, Fem. miss. so.	12 00
Richfield, Mon. con. in 1st cong. so.	6 00
Sherburne, Mrs. C. Marsh, dec'd,	
av. of beads,	2 08
Waterville, Presb. chh. 35; a fem.	
friend, 20;	55 00—183 58
Orange co. Vt. J. W. Smith, Tr.	
Randolph, Gent. 15; la. 35; to	
constitute the Rev. Mosks	
KIMBALL an Honorary Member	
of the Board,	50 00
Palestine miss. so. Ms. E. Alden, Tr.	
Abington, S. par. Gent. 91,10;	
la. 45,40;	136 50
Braintree, Fem. miss. so.	41 00—177 50
Pilgrim aux. so. Ms. G. Russell, Tr.	
Kingston, Mon. con. in evang. cong. so.	7 06
Rockingham co. East, N. H., D. Knight, Tr.	
Exeter, Gent. 26,50; la. 38,36;	64 86
Kingston, Gent. 6,55; la. 17,97;	
mon. con. 15,10;	39 62
Lamprey River, Gent. 4,50; la.	
13; mon. con. 8;	24 50
North Hampton, Coll.	15 35
Portsmouth, Mon. con.	4 14
Rye, Gent. 3,35; la. 5,96;	9 21—157 68
Tolland co. Ct. J. R. Flynt, Tr.	
Andover, Gent. 16; la. 17;	33 00
Columbia, Gent. 23,71; la. 24;	47 71

Ellington, Gent. 38; la. 38,09;	76 09
Gilead, Gent. 33,57; la. 28,04; (of	
which to constitute the Rev.	
EDWIN R. GILBERT an Honora-	
ry Member of the Board, 50;)	61 61
Hebron, Gent. and la. 45,71; mon.	
con. 15,14; (of which to consti-	
tute the Rev. HIRAM P. ARMS	
an Honora y Member of the	
Board, 50;)	60 85
North Coventry, La.	18 63
Somets, Gent. 55,23; la. 65,29;	120 52
South Coventry, Gent. 52,59; la.	
29,12; extra sub. 57,50;	139 21
Stafford, Gent. 12; la. 16,50;	28 50
Tolland, Gent. 29,51; la. 23,86;	
(of which to constitute the Rev.	
ABRAM MARSH an Honorary	
Member of the Board, 50;)	53 37
Union, Gent. and la.	16 27
Vernon, Gent. 67,01; la. 50;	117 01—772 77
Windham co. Vt. N. B. Williston, Tr.	
Brattleboro', W. Village, Coll.	32 85
Jamaica, Mon. con.	7 27—40 19
Worcester co. North, Ms. A. Wood, Tr.	
Athol, Gent. 15; la. 27;	42 00
Fitchburgh, Gent. 42,33; la. 52,21;	
m. box, 57c.	95 11
Hubbardston, Gent. 35,50; la.	
21,29; mon. con. 8,88;	65 67
Gardner, Gent. 15,97; la. 33,92;	
mon. con. 9,19;	59 08
Orwell, Eliza Buell,	1 12
Phillipston, Gent. 68; la. 46;	114 00
Princeton, La.	37 31
Royalston, Gent. 45,41; la. 50,12;	95 53
Westminster, Gent. 29,38; la.	
79,19; av. of ring, 25c.	161 89
Winchendon, Gent. 31,22; la.	
23,28; mon. con. 3,16;	57 66
	729 30
Ded. expenses paid by aux. so.	
20; unc. note, 1;	21 00—708 30

Total from the above Auxiliary Societies, \$9,149 63

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh.	50 00
Amherst, Ms. Faculty and students of college,	60 00
Amsterdam Village, N. Y. Mon. con. in	
presb. chh.	12 00
Ashburnham, Ms. Mon. con. 8; indiv. 9,50;	17 50
Athens, Ga. Union sab. sch.	1 00
Auburn, N. Y. Mon. con. in theol. sem.	94 87
Baltimore, Md. \$78,75 of the sum ackn. last	
month, fr. the fem. mite so. as for A. H.	
Judson, F. M. Hill, S. Huntington, and the	
sem. at Batticotta, are for Edward Warren	
and Francis Asbury in Ceylon.	
Belchertown, Ms. Contrib. in cong. chh. for	
miss. to China,	28 00
Bennington, Vt. Benev. so. (of which to con-	
stitute the Rev. E. W. HOOKER an Honora-	
ry Member of the Board, 50;)	100 00
Berkley, Ms. Gent. asso.	22 00
Berkshire, N. Y. Mon. con. in sch. dist.	25 00
Bethany, N. C.	5 00
Bethphage, N. C. Mr. Fleming,	31 27
Blaunburgh, N. J. Mon. con. in ref. D. chh.	
Boston, Ms. Rev. JONATHAN BERN, which	
constitutes him an Honorary Member of	
the Board, 50; la. so. for pro. chris. among	
the Jews, for support of Rev. W. G.	
Schaeffer, missionary to the Jews, 41,61;	
an unknown friend, for tracts for Hindoos,	
1,67; for oppressed Indians, 1,66; Miss E.	
M. Dutch, 1;	95 94
Brookline, Ms. Mon. coll. for ed. in Greece,	3 72
Cannonsville, N. Y. Mon. con. in 2d presb. so.	10 00
Canton, Ms. Fem. miss. so.	7 25
Catskill, N. Y. Indiv. of ref. D. chh. to con-	
stitute the Rev. JOHN CANNON VAN LIEW	
an Honorary Member of the Board, 50, 50;	
a friend, 5;	55 50

Cazenovia, N. Y. Fem. for. miss. so. 34; Mrs. B. Burnell, 12th pay, for *Charlotte Burnell* in Ceylon, 12; mon. con. 14;
Cincinnati, O. Mrs. W. 1; Mrs. D. 1; a col'd woman, 1;
Clifton, Eng. Mrs. Hannah More, for Barley Wood school in Ceylon, £10 st'g and prem.
Constantinople, Com. Porter, 17,62; the Russian Minister, 7,57; the Russian and Spanish Ministers, 7,03; Mr. S. 2,70; Miss Walsh, 1,08; Lady Frankland, 4,32; for ed. of chil. &c.
Cosackie and New Baltimore, N. Y. Fem. miss. so. (of which to constitute the Rev. THOMAS AMERMAN of Coeymans, an Honorary Member of the Board, 50);
Dudley, Ms. Sab. sch. for tracts for Chinese, 3; for schools at Sandw. Isl. 2,50;
Dunstable, Ms. Mon. con.
Elyria, O. Rev. I. M. 5; m. box, 2,50; Mrs. P. 1;
Emmaus, Choc. na. Rev. B. Chase,
Exeter, N. H. Mon. con. in 1st and 2d cong. chhs. to constitute the Rev. JONATHAN FRENCH of North Hampton, an Honorary Member of the Board, 50; a lady, for schools in Greece, 2;
Frankstown cong. Pa.
Frederick city, Md. La. so. in presb. chh.
Genoa, N. Y. Mon. con. in 1st presb. cong. 10,20; asso. in do. 84,50;
Ghent, N. Y. Asso. in ref. D. chh. to constitute the Rev. P. S. WYNKOOP an Honorary Member of the Board,
Howell Settlement, N. Y. Mon. con.
Jamestown, N. Y. Mon. con. in presb. chh.
Jordan, N. Y. Asso. 31,30; mon. con. in 1st presb. chh. 20;
Kingston, N. J. Fem. and sunday sch. miss. so. to constitute the Rev. DAVID COMFORT and the Rev. JOHN M. HARRIS Honorary Members of the Board, (of which for ed. of fem. chil. at Manepy, 50);
Kingston, E. Ten. Mrs. Erving,
Lansing, N. Y. Asso.
Leeds, N. Y. Mon. con.
Lodi, N. Y. Miss. so.
Lowell, Ms. A lady,
Lyons, N. Y. Fem. asso. 22,75; mon. con. in presb. chh. 27,25;
Marlboro', N. H., A friend,
New London, Ct. Wealthy, Hannah L., Julia, and Fanny Chappell, each 10;
New Milford, Ct. C. Loveridge,
Northampton, Ms. ELIPHALET WILLIAMS, which constitutes him an Honorary Member of the Board,
Northumberland, Pa. Mrs. H. Gray,
Olive, N. Y. Ref. D. chh.
Oxford, N. C. Mon. con. (of which to constitute the Rev. N. H. HANDING an Honorary Member of the Board, 50);
Oyster Bay, N. Y. Mrs. A. S. Townsend,
Philadelphia, Pa. Juv. mite so. in Misses Guild's sem. to purchase print. paper for Sandw. Isl.
Ripley, N. Y. Mon. con.
Salem, Ms. Tab. thankg. so. for Samuel Worcester in Ceylon,
Sennett, N. Y. Asso. in 1st cong. chh.
Shawangunk, N. Y. Mon. con.
Sherburne, Ms. Mon. con. in Mr. Lee's so.
Springfield, Vt. Mon. con. in Urica,
Statesville, N. C. Miss L. Kerr,
Vassalboro', Me. Mon. con.
Washington, D. C. Mon. con. in 4th presb. chh. 34; Miss H. Stebbins, 10;
West Newbury, Ms. Fem. aux. so. in 1st par.
Wilmington, Ms. Mon. con. 20,50; collec. in cong. 9,50;
Windsor, N. Y. La. asso.
Woburn, Ms. Gent. asso.
Yorktown, N. Y. Mon. con.
Unknown, A friend,

Whole amount of donations acknowledged in the preceding lists, \$11,096 72.

III. DONATIONS IN CLOTHING, &c.

Athol, Ms. A box, fr. fem. char. read. so. 15 50
Austinburgh, O. Cheese, clothing, &c. fr. indiv. 19,55; a box, 34,23; rec'd at Maumee, 53 78
Bradford, Vt. Printing paper, 14 reams, fr. indiv. for Sandw. Isl. miss. 42 00
Brookline, Ms. A bundle, fr. Kingsbury so. sent to Ahmohee.
Burlington, Ct. Cloth, fr. Susannah Friesbie.
Champion, N. Y., A box, 30 00
Cincinnati, O., A box, fr. indiv. rec'd at Yoknokehaya.
East Peacham, Vt. A box, fr. char. so.
Geneva, O. Dried fruit, fr. Mrs. C.; socks, fr. Mrs. H.; yarn from chil. of Mrs. M. rec'd at Maumee.
Haverhill, A box, and tub, for Rev. H. G. O. Dwight, Constantinople.
Keene, N. H., A box, fr. Heshbon so. for Harmony, 40 44
Kirtland, O. Flannel, fr. Dea. Holbrook, rec'd at Maumee.
Knoxville, Ten. A shawl, fr. Mrs. E.; clothing, fr. Miss T. rec'd at Candy's Creek.
Madison, O. Clothing, &c. fr. fem. miss. so. 13,87; fr. juv. fem. miss. so. 3,06; two bushels dried fruit, fr. indiv. rec'd at Maumee.
Madisonville, Ten. Clothing, fr. Mrs. B. rec'd at Candy's Creek.
Marlboro', Ct. A bundle, fr. la. asso.
Mexicoville, N. Y., A box, fr. fem. miss. so. for Seneca, 60 00
Middletown, Ct. Clothing, &c. fr. la. home miss. so. 21 31
Milford, N. H., A box, fr. la. for Mackinaw, 20 00
New London, Ct. A box, fr. ladies, for Sandw. Isl. miss. 100 00
North Coventry, Ct. A barrel, fr. la. for wes. miss.
Onondaga Hill, N. Y., A box, 27 00
Plymouth, N. Y., A box.
Rome, N. Y., A box, fr. young la. sew. so. in 1st presb. so. for Seneca.
South Brookfield, Ms. A box, fr. la. of evang. so. for Dwight, 16 75
St. Albans, Vt. A box, fr. la. asso. 55 58
Vienna, O., A box, rec'd at Maumee, 25 00
Wendell, Ms. A box.
Westfield, Ct. Clothing, &c. 10 26
Wolboro', N. H., A bedquilt, fr. juv. sew. so. for Rev. J. S. Emerson, Sandw. Isl.
Unknown, A cask, for M. Joslyn, Union; a barrel of beans, rec'd at Maumee.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Fulled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

A letter was received during the last month, inclosing \$10, from a clergyman, who says, "The inclosed sum is from a member of my church, a young mechanic, who has recently commenced business for himself. It is the savings of total abstinence from all the narcotics. 'Can you afford it?' said I. 'O yes,' replied Mr. —, 'I have more money since I became temperate in all things, than I used to have. I can afford it very well. I am ashamed that I have done no more for Christ. If my life is spared another year, I intend to give more.'"